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FOREIGN MISSION STUDY

Text: The Never Failing Light.

By James H. Franklin

Chapter VI—Looking Ahead in Christian Missions

Reviewed with additional material by Mrs. E. D. McKune, Canton, Ohio

WE HAVE come to the closing chapter of *The Never Failing Light*, and to the question, "What lies ahead in Christian Missions?"

"The question is more easily asked than answered, but in one form or another it is being asked by thoughtful friends as well as by critics. Some are even questioning whether Christian missions are required any longer, or whether, indeed, they are appropriate in our modern world, whatever may have been the necessity for them in other days. It is declared by some that the missionary enterprise is at the crossroads. Others say this is the twilight hour of foreign missions." Thus does Dr. Franklin begin this "peep-into-the-future" Chapter.

He has selected for his chapter text, Rev. 21:1, 3 (Goodspeed translation): "I saw a new heaven and a new earth . . . God's dwelling is with men, and he will live with them."

What lies ahead in Christian Missions? Who can look down the years and speak with authority?

LIGHT FROM ORIENTAL CHRISTIANS

"First of all, we may confidently expect a spiritual enrichment of the mind and life of the churches in the Occident from the hearts and service of the Oriental Christians . . . The early missionary may have seemed like one-way traffic over a very narrow pathway. Heroic men and women were going from the Occident to the Orient with their spiritual treasures . . . Now the narrow path has broadened into the king's highway, and on the horizon one sees caravans led by wise men from the East, journeying westward." Note that the reference is to *Light from Oriental Christians*, not Light from Oriental religions, or from Hindu swamis who visit America.

Following the meeting of the International Missionary Council at

Jerusalem, the churches of India sent a commission of five Christian leaders on a Mission of Fellowship to the Churches of Britain. The English people realized the internationality of the Christian Church; felt anew the redemptive power of Christ; and experienced the evangelistic value of having the gospel preached by Christians of a different color. The influence was even felt in the political relations between the two countries because of the tremendous good will engendered.

In America who can estimate the influence of the chain of Foreign Mission Conferences being held during the past few months by Dr. E. Stanley Jones and native Christian leaders from the lands of the younger churches? Who can describe the renewed zeal and faith in God as the heart of Occidental Christian communes with the heart of Oriental Christian?

In our own denomination we know the spiritual quickening that comes from contact with Christian visitors from our mission fields. Can those who met and heard Mrs. Mary Samuel ever forget the inspiration of her spirituality and interpretation of the Word of God?

The Christian world has been stirred by the noble, self-sacrificing personality of Kagawa of Japan. From the slums of a Japanese city the Light of Christ has been shining through him around the world. He is welcomed in America because he truly interprets by word and by life the religion of Jesus Christ. However, comments one writer, it would be much better if we practiced more of what Christ means to Kagawa, and did less talking about him as an exhibit of the product of Missions.

"CHRIST AT THE ROUND TABLE"

Through his books and lectures Dr. E. Stanley Jones has made the word "Ashram" familiar to mission-minded folk. With representatives of other religions Dr. Jones has sat down for unhurried "round table" discussions of how each believed he had found God. Through these friendly discussions men have been led to Christ.

What should be the attitude of our missionaries toward other faiths in their adopted lands? As they study the language, habits and cultural backgrounds of the people they doubtless find many projects for the public good in which they may cooperate. The experience of William Axling in Japan is quoted to show the mutual benefit when Shinto, Buddhist, Confucianist and Christian co-operated in attacking public prostitution. Mr. Axling says, "There is an area in mission work which I feel we have neglected to explore, greatly to our personal loss and the loss of our cause. Many missionaries hesitate to enter this field. They feel that to do so would tend to blunt their convictions and dull their passion. My own experience has been just the contrary. The further I go in this direction the more outstanding Christ appears and the more unique and supreme becomes his place in the picture."

We quote from Dr. Franklin, "If we were not sure that in Christ the Word became flesh; if we did not believe that redemption of individuals and society is impossible without the

life and power which found their most perfect incarnation in him; if we did not believe that never man spake like this man; if we did not believe that he is the way, the truth and the life; if we did not so believe, we should not wish to go to share him with others."

FURTHER PROGRESS CONDITIONED

We look for "new heavens and a new earth wherein dwelleth righteousness . . . But the fulfilment of this promise is heavily conditioned. . . . Our vision of a larger day will not come unless the Christian forces of the world are willing to pay the price."

To reenergize the Christian forces, *Christians must be ready to suffer with Christ.* A great Japanese newspaper says that Christianity has grown slowly in the Orient because the capitalism, individualism and materialism of the West have diluted the teachings of Christ. A strong accusation! The pity that there should be even the slightest reason for such criticism. Though we may fail Him, *He will not fail.* But what a challenge to the Christians of all lands—to Age and to Youth—to let Christ live in them!

The era of *worldwide fellowship* will come "when the disciples in every land and every race come into a fresh experience of God, unite in the practice of brotherhood and lose themselves in a passion for bringing all men into the family of God on earth." When this condition is met by individual Christians and by churches, the term "foreign missions" will disappear. No need of mankind anywhere, spiritual, intellectual or physical, will be foreign to those laboring together with God for the redemption of men. The whole world will be considered God's great "Home Mission" for which He sent His only begotten Son.

International and interracial Christian fellowship, manifest through sacrificial service, will result in a *fresh sense of the reality of God.* Despite flaunted atheism, skepticism and intellectual and moral confusion, Dr. Franklin is convinced "that the deepest yearning of the human heart is for a satisfying sense of an Unseen Presence . . . That is true of primitive children of the jungles. It is also true of philosophers and 'saints of science.' "

A great Italian explorer told a savage chieftain of East Africa the story of Jesus. The chieftain said, "Traveler, you bring us tidings for which we have long waited. Through the years I have seen the sun rise in the east and go to bed in the west, and I have asked who gives it wisdom to do so. I have seen the stars and moon like lamps in the sky, and I have asked who hung them there. I have seen the clouds gather and the rain fall, and I have asked who made a reservoir in the heavens. I have also asked whence come the rivers and whither do they go. But in answer I have buried my face in my hands and sighed. Traveler, you bring us tidings for which we have long waited." Missions must answer his yearning.

Dr. Robert A. Millikan, America's foremost scientist, says, "Everyone who reflects at all believes in one way or another in God. It is to me unthinkable that a real atheist should exist at all. I can bring the evidence

strictly up to date by asking you to name the dozen most outstanding scientists in America today, and then showing you that the great majority of them will bear emphatic testimony, not only to the complete lack of antagonism between the field of science and religion, but to their own fundamental religious convictions."

A sense of the reality of God is not enough. We need the individual, *personal sense of nearness to God.* In no other way are we fortified to meet the tasks and opportunities of everyday living. Christ is knocking at the door of our hearts. He wants us to "learn by doing" (scientific method), practicing His principles of love because we believe He is the only way of Salvation.

Jesus felt the nearness of the Father. "He spoke most confidently of the nearness of God when he served, sympathized, sorrowed or suffered. Not by searching shall we find God, nor in debate about him. As we surrender ourselves to Christ, lead others to follow him, preach the gospel of the kingdom to the uttermost parts of the earth, and practice brotherhood in all human relations, we move into a surer sense of the reality of God."

The greatest and sweetest souls are those who minister, in great or humble ways, to their fellowmen. Dr. Grenfell in Labrador, Father Damien among the lepers, and many missionaries, ministers, and laymen and women ministering along the dusty, crowded ways of life are conscious of the reality of Christ, even as were the two disciples on that never-to-be-forgotten walk to Emmaus.

Dr. Franklin closes the text with a beautiful description of this walk to Emmaus. Not until the two disciples offered him the hospitality of their home did they really recognize that Jesus, the risen Lord, was the Stranger who had walked and talked with them. It is not enough to know the historic Christ. Only when we open the door of the soul and let Him in to purify every part of our lives can we know the joy of His Presence and the privilege of His Service.

Concerning the future of Missions Dr. Robert E. Speer, in an address before the General Assembly of the Presbyterian Church said, "Foreign missions will go on. Their form may change and the methods and processes of evangelization may alter, but the basis on which the true missionary enterprise of the Church rests is impregnable."

THE LIGHT OF THE WORLD

The picture, "The Light of the World," by William Holman Hunt (See Page 306) is one of the great religious pictures of all time. In this allegorical representation of Christ knocking at the door of the human soul, practically every detail is symbolic.

The door, representing the entrance to the human soul, is tightly closed. The high weeds show that it is a long time since it has been opened. A bat in the vines above the door further intensifies this impression, for bats live only in places of darkness and gloom. Jesus anxiously, patiently hopes that the door will be opened. He does not push against it, for He never forces himself upon any soul, though He is ever ready to enter. The door can be opened only from the inside.

Note that the halo is formed by the

moon and that the lantern has star-shaped perforations. Somehow the lantern reminds us of the shepherd who left the ninety and nine to seek for the one wandering sheep. This humble Seeker is none other than the Lord of Heaven and earth.

Ruskin tells us that the white robe indicates a Prophet; the jeweled robe and breastplate indicate a Priest (Exodus 28); and the crown of gold, a King. We know that He is our Saviour because of the crown of thorns, now bearing leaves "for the healing of the nations" (Rev. 22:2) and by the scars in His hands, made by the print of the nails.

We can almost hear His gentle, persistent knocking. Will the owner open the door? Does he know who wants to come in? Is he afraid of what may be outside, never dreaming of the beautiful orchard spread before him, nor of the golden apples lying at the very door, nor of the loving Christ who stands there?

Is He knocking at your soul door? Is the music of His gentle knocking being drowned out by the noises of materialism? Is it less trouble to let the weeds and bats of indifference grow unmolested? Why not quietly let him come more fully into your soul?

Copies of this famous painting may be had in various sizes 1c, 2c; *in sepia* 10c; *large size in colors* 85c. *Perry Picture Co., Malden, Mass.*

A striking poster from the American Bible Society, "The Light Shineth in Darkness," was used on Universal Bible Sunday. It would be appropriate to display this in connection with this last chapter of our study.

Chapter VI might be worked out in the form of a conversation by three or four women. The first to speak would quote p. 173 of the textbook, wondering about the future of missions, the others would answer all her questions, using material in the text and in the Magazine.

LOOKING AHEAD IN CHRISTIAN MISSIONS IN INDIA

By Miss Ruth Ardrey, Sialkot, India

ON EVERY side we are faced with the fact that this is a new day, with new needs, new possibilities and a new challenge. We are so bewildered with today that it is hard to conceive what tomorrow may hold. As we look to the future in the field of Christian Missions we ask ourselves if it is necessary to have a new preparation, a new message, a new program to meet these new needs. But before we dare go forward into the new day in Mission work we must look backward and see what we would carry forward with us from the past of an enterprise which is world-wide in extent and nearly two milleniums old. Surely there are innumerable lessons God would have us gather from past experience to help us set a straight and true course in the new. Our world of today and that of to-

morow cannot be so different that they cannot be measured by the world of yesterday.

With all that experience, more light, and new and greater advantages have afforded us as workers of the new day in India, we do not feel that we have anything better to say at this time than the message of the first Christian Missions. Because it was a message for all time it can still meet the peculiarities of our new day. The New Testament message of sin, salvation from it, victory over it, hope in, and preparation for an eternal future is still the message we want to carry forward with us from the past. India needs this good news more than all else.

Thus equipped with the age-old message we must lean on the power of the Spirit to make that message live. But for our part in presenting that message effectively, it will be necessary to draw heavily upon our imaginations. We must make ourselves one with those who hear. We must stand on their battle grounds and see through their eyes. We must get into their hands and understand their hearts.

If the spread of western culture be our goal, we are apt to be resisted, for India has her own culture, admired and developed long before our civilization came into being. But it is our faith we would extend,—not something man-made and developed, for which we would be praised. Faith is just a gift we have to share with others. Christ still says, "Freely ye have received, freely give."

The only excuse for the Mission in India today or tomorrow is the establishment of an indigenous, self-propagating church. When that has been accomplished the Mission's work is done. The more successful we are in this task, the nearer we come to putting ourselves out of a job. Some one has aptly said, "The greatest work of the missionary is the making of missionaries. In no other way can he so multiply himself." It is not to be disputed that we come with greater power to our own people than to strangers. We know their vocabulary, their hopes, their limitations. Spirit-filled, consecrated Indians can most deeply move India. They are already and will continue to do more than all combined Mission effort to bring India to Christ.

If the Indian Church is to be preserved in purity and power, it must be evangelistic and aggressively missionary. Who can say that the message of an Indian Christian may not have greater content than that of his American brother? After all is it not possible that a life which has known the emptiness, the hopelessness and the blackness of heathendom, when once it has been filled with the Light of Life, has more joy and appreciation of that Light than one who has never known complete darkness, but rather has dwelt always in comparative light? Who knows in the coming years what rich contributions in spiritual things the church of the Orient may make to the church of the Occident?

The figures of the last census show that during the last decade more than 12,000 converts were won for Christ in India every month. Such numbers are hard to visualize, but they make our hearts stand still in fear and hope. True there are many in India now who have a grasp on Christianity, but generally speaking

as yet Christianity does not have a powerful grasp on them. When the Spirit of God takes hold of a life, into that life comes power and eagerness to serve one's fellow men, even in the face of hardship and opposition. The crying need of the Indian Church is just such men and women.

In every non-Christian land in the face of the deplorable conditions one meets, there is ever the call to social and corrective work. As we look forward we know that these needs must still be met. But social, educational and humanitarian needs all sink before the greater need of the spiritual. Our hope for the future lies in changing men, for changed men will themselves change conditions. When Jesus comes into a life the bad goes out, and that life seeks to make its setting right. Good men are not content to live in evil conditions.

As civilization progresses, the world is growing smaller. We see and talk from distances never dreamed of before. Distant countries are our neighbors. The mystery of the far and unknown is disappearing. As international brotherhood comes more and more into being, the "foreign" will more and more be dropped from the mission enterprise of the church. What a glad day that will be when there is true world-wide Christian fellowship. Are we praying for it, planning for it, and leading on to it?

In the mean time let us rejoice in the greatness of the work before us. Praise God it is no trifling task! We need the challenge of the difficult to save us from the self-satisfaction, the pleasureable softness, the ease and comfort of the life of today. As we look ahead in Christian Missions in India, we thank God for a fresh summons to the impossible.

LOOKING AHEAD IN CHRISTIAN MISSIONS IN EGYPT

By The Rev. F. Scott Thompson, D.D., Assiut, Egypt.

ULTIMATE aims, past experience, present tendencies and prevailing attitudes must all be taken into consideration as we venture to forecast a few of the directions in which mission work may move in the future.

Here in Egypt there are no signs of a sudden disruptive break with the past. Constantly we are thankful for the wisdom, foresight and divine guidance of those devoted workers who in earlier days laid foundations deep and broad.

Naturally, missionaries in their thinking and attitudes are in close step with the fellow-members of their home churches. Changes in our mission work in Egypt will be likely to follow closely the changes in the spirit of the thinking of United Presbyterians in Pennsylvania and Indiana.

At the outset it should be remembered that conditions, methods of work and degrees of progress vary in the different mission fields. For example, much of what we see written about China and Japan is not applicable to Egypt.

However, there seem to be clear indications of a number of the char-

acteristics that will mark the mission work of the future. I shall mention five.

1. An Attitude of Greater Appreciation and Friendliness toward the Followers of Other Faiths.

We are set to avoid provincialism, narrowness and bigotry. The present attitude of taking the most encouraging view of the customs and beliefs of other peoples is congenial to the Christian missionary. He is "eager to believe the best."

With the earnest, honest, praying seekers after God among our neighbors we can easily find religious kinship. We can go far in making common cause with them against the rising tides of materialism and infidelity which threaten all religion. They and we can join heartily in many movements for moral reform.

But to paint non-Christian faiths a pure white shows a lack of discrimination equal to that which paints them a jet black. It is an uninformed and superficial view which says "All religions are alike." We cannot be blind to the inadequacies of non-Christian teachings or to the saddening conditions of non-Christian society. My Moslem neighbors need to learn from the teachings of Christ a new conception of God as a father to be loved and not as a force to be feared, a new ideal of brotherhood in love as shown in Christ, a new sense of shame for many social evils tolerated by their religion and a new hope for a heaven wherein dwelleth righteousness.

2. Cooperation Among the Different Missionary Societies.

For more than a decade we have had in Egypt an Inter-Mission Council representing the principal Protestant missions working in the country. This Council aims "to promote harmonious cooperation and comity between the organizations in Egypt in all our evangelistic, educational, medical, charitable and philanthropic work."

The council has not tended to become a super-organization. Its expenses have not been a burdensome charge. We face the future with bright prospects for the spirit of comity and mutual helpfulness among missions in Egypt.

Yesterday we had a Sabbath School Rally in Assiut. The attendance of pupils was 2,725; girls 820, boys 1,905. They represented the Sabbath Schools of the American Mission, the Coptic Church, and the Canadian Holiness Mission. Two meetings were held simultaneously, one in the Evangelical Church and the other in the Coptic.

3. The Assumption of Larger Responsibilities by Mission-Field Churches.

With some critics of missions it is popular to exhibit the missionary as hanging onto authority, and bearing burdens of which local churches are able and willing to relieve him. This picture, if true anywhere, certainly does not in any sense represent the situation in our work in Egypt. For scores of years our mission has been conducted with the idea of developing a responsible and independent local organization.

As a result of our mission's activities we now have a church in Egypt with 115 ordained ministers, 138 organized congregations and more than 20,000 members. This church provides its own buildings, pays its own expenses and directs its own work. Missionaries work in, with, and under the presbyteries and synod of this

church. The Egyptian Church is staggering under the responsibilities it has already assumed. We must be careful not to lay upon it burdens greater than it can bear. Above all we must not be beguiled into casting off onto it responsibilities because we wish to escape from them. The membership of this church is a small and timid group living in the midst of the proud followers of an aggressive and hostile faith. If this church is to maintain its existence in the face of difficulties and opposition, if it is to grow and be an effective agency in winning Moslem Egypt to Christ, it will need long continued, patient and sacrificial help.

Enthusiasm over the development and work of this church has sometimes tended to arouse false expectations that it would at an early date be able to fulfill through itself the ends for which our mission's work had its beginning, so that no further missionary help would be required.

In thinking of the mission and the Egyptian church we have sometimes used the figure of the father and the child. We are finding, however, that the situation now is rather that of an elder and a younger brother. And until the brothers grow more nearly equal in strength and experience, and until the conditions they face become more similar, the younger will continue to need the help of the elder.

Nothing could be more fallacious or more injurious to our cause just now than to imagine that a retreat or withdrawal on the part of the mission would mean an advance on the part of the Egyptian church. The very opposite would be the result.

4. An Increased Emphasis on the Practical Application of the Gospel to the Ills and Needs of Individuals and Society.

That the Mission has not been indifferent or neglected in these respects in the past is witnessed by its schools, its hospitals, its welfare centers, and its general efforts for the help and uplift of the submerged mass of Egypt's population. In keeping with the spirit of present-day Christian service the mission ought to undertake even more fully to present religion as life. In the effort to meet the appalling social needs of Egypt, missionaries, as acquainted with the social ideals of Christ and as enjoying the advantages of the thinking and experiments of Christian lands, can be of inestimable help. Their service in the causes of reform has already met with a large degree of success and appreciation. The Mission will present not merely a program of social service but a dynamic of social reconstruction.

5. The Presentation of Christ as the Supreme Objective in All Mission Efforts.

In the era ahead of us, missions will make many improvements in their policies and methods of work. They will find, as always, their success in absolute loyalty and devotion to Christ. The bonds of a common relationship to Him will draw different mission societies into helpful cooperation. In Him missions and younger churches will find no place for racial pride or prejudice. In Him will be found the answer to universal need.

With charity and with courtesy and conviction missionaries will continue to present by word and deed the exclusive and universal claims of Him who says "And I, if I be lifted up, will draw all men unto Me."

LOOKING AHEAD IN CHRISTIAN MISSIONS

By Joseph S. Maxwell, M.D. On furlough, Princeton, N. J.

"FORGETTING the things that are behind"—forgetting even our admittedly brilliant successes, let us put them all into the forgotten class and try to start anew. We can do better. We have seen some advances. We must help God to see many more in the next twenty-five years.

A village scene of the Bar tribe.
The picture was taken when a boat, carrying missionaries to Sayo, stopped at the village for wood.

Looking ahead twenty-five years, I see in memory a little thank offering box which used to stand on my mother's bureau and into it would go nickles and dimes. In our home there was seldom more to give. I used to ask mother what it meant and she replied, "Because I am glad God blesses us so much, Joe, and it can help support a missionary." And, as she usually was, my mother was right. Out of the heart of love and gratitude—out of that little gratitude box came a missionary. Yes, mother of the strong young men of 1953, think before you chance that bright-eyed boy seeing you do this for Jesus. For Jesus always repays. He will do wonders for you. He would save your boy and honor him with a great commission abroad—greater far than a general's commission or the portfolio of an Ambassador Plenipotentiary of the U.S.A.

Mother, dare you pray the same prayer my mother and others prayed over their, as precious, sons. You don't lose them; you gain them forever when you "lose" them to Africa or India. It will take that dear flesh and blood all of eternity to sit with you and to tell you of God's great pay in souls for his service for God.

Let us forget the past also in methods. We can show some souls on our foreign field—thousands of them. A mighty army truly. Yes,

Satan cannot ever snatch away that crown of glory from Christ and from Christ's Church, which held up Christ and won them. But we question if even yet we have found the best and cheapest and quickest way. It is thought by some that Jesus' ministry lasted only one year, surely not more than three. Now, Jesus was Son of man in reality. We tend in our U. P. Church to the Ethiopian or monophysitic heresy. They admit it. We only more or less believe it—namely, that, while Jesus was truly God, He perhaps was "hardly exactly and just folks" sort of man. If He was not though, you can see how far short He comes to mere me and you in our daily human problems. I believe Jesus could evangelize Egypt, India, Sudan and Ethiopia combined in twelve years, or at least in fifty since India and Sudan are so huge. More than 100 of us have not nearly done it in 70 years. Single and lone men even have won whole countries to Jesus. One man went into an island and found no Christians—only cannibalistic heathen. When he died, he left no heathen. Truly it can be done. Let God get even an anteroom reception into the heart of every one of His missionaries and He can win ancient and hoary Ethiopia. Yes "Ethiopia shall haste to stretch out her hands unto God." I am having some faith that God *has* found a man like that out in that fine old country today.

Let us forget the past in our tragically neglected going in the airplane of Intercession. For in that way we could have gone—if we would. Not, I suggest, for your own soul; I beg it of you who shall stand right beside me in the Judgment—I implore you to start a habit of intercession for His work the world round. Here is how to do it. Take a fixed time every day. Morning is best. Take a fixed person and field and station. Use the prayer cycle or better yet, think of one special missionary. Take one that needs it most like Joe Maxwell. Pray that God will use that man mightily that day to win a soul. Then write the missionary and tell him that every day you are praying that prayer and ask him to write you the names of the converts. That missionary will hate to let you down and answer that he has seen no converts, so he will examine his own heart, will pray and preach and will work harder for them. *He will then get them.* There is experience and not theory in this exceedingly practical article.

Let us forget a whole assortment of antiquated ideas. One is church finance. I am thinking of the Adventist Church. They are all tithers—so are Mormons. I won't join the latter, but my point is that even far from God the tithe is splendid church finance. It is unbeatable. It always provides for all the fair needs arising. Of course, it works. It is God's way. And that is more than we can say for our present system.

Let us forget fiction and get at serious Bible Study. Do you believe in the Scriptures of the Old and New Testaments as being the only inspired Word of God—as the Light for us in a stygian world—as Never Failing Light? Do you though? You mean that you believe parts, of course. So do all men. You believe the part you prefer to believe. Honest now, isn't that nearly true? For example: our pleasures, what about them? Let me have the money that you U.P.'s spend on smutty movies—

and who will deny that they are cheap and suggestive—and I'll volunteer to take that great sum and go to the one of or to all of the five unwon tribes yet in our territory between Sayo and Nasir. I'll never ask for another penny—just the movie money for one year. Are you going to take me up? My address is now

Joe Maxwell,
Movie Missionary,
38 Alexander Street,
Princeton, N. J.

This is no joke. If you also will "please not yourself"—and if you believe, "the servant is not greater than his master," then I will bank every penny you send me and give you a receipt and will let you know of more thrilling movies with the Lord, as I witness for Jesus with scalpel, syringe and Bible among Bar, Ber, Cai, Amphillo and Beni Shangel tribes or whatever one you choose—I'll go to it and we shall win them for Jesus. Would you dare do it for one year even?

Do you believe your Bible? Do you believe in miracles? Do you believe that God can give you a new heart? Do you believe that God answers prayer? I do. I saw God give us two hospitals, two revivals (at Nasir and Sayo) and beginning of two whole peoples won to Him in my own brief, marred service in but two of our mission fields. Most of those results came definitely through prayer.

Do you believe in the cross—not Jesus' cross—of course, you believe in His. But yours. O, the Bible is not a history book—God forgive us! It is a living Book for you and me, today—a map of life—a copy for me as truly as Jesus wrote it in His living blood. Surely I believe then in a cross for me. Daily, something to do worthy of my Master. Daily, to deny my pampered, petty person. Miracles? Certainly. They are only beginning. He can unloose that dumb tongue that never told a soul what Jesus means to you. Absolutely He can loosen your "palsied feet" so that some day as you step grandly through the Portals of Pearl, angels may chant, "How beautiful, how beauti-i-i-ful are John Jones' feet still march—march—marching on, on the mountains of Ethiopia carrying good news to those needy Oromos."

Jesus—I witness it—still casts out demons, even foul fiends out of our minds and hearts today.

Well, are you going to cross out movies? Movies—make that your cross and send the precious money saved for investment in Bar Preferred Common Movie stock? Are you going to pray every day for those Bars? Then the Light, truly, shall shine out to this tribe that never yet has seen it and once more Jesus shall work His work and shine in the darkness, for the darkness has never put Him out—that Light you are going to send. They shall light up your crown in heaven.

We'vs a tory to tell to the nations
That shall turn their hearts to the right,
A story of truth and sweetness
A story of peace and light.

We've a message to give to the nations
That the Lord Who reigneth above
Hath sent His Son to save us
And show us that God is love.

LOOKING AHEAD IN CHRISTIAN MISSIONS, IN THE SUDAN

By Miss Elsie Grove, Dolieb Hill, The Sudan.

NOW as never before the thoughtful Christian is wondering, yes, and asking what is ahead in Christian Missions. It is well that it should be so when the world is in such a turmoil, nation against nation, race against race, and class against class. What is ahead of us in Christian Missions in the Sudan? is a timely question. In order that we may be wise in our forward look prudence would suggest a backward look. The experience of the race in the past may save us from some pitfalls in the future, and a little early history may be useful here.

E. A. Wallis Budge in his "The Egyptian Sudan," gives us the following information:—From the facts derived from the works of Mohammedan historians given above, we see that the raids and expeditions of the Muslims into Nubia, which took place between 640 and 1400, with one or two exceptions, were confined to that portion of the country which lies between Aswan and Gebel Barkal, and that, speaking generally, no serious attempt was made by the Khalifas to rule or occupy the Sudan from Gebel Barkal to Khartoum. When we remember the conquests of the Arabs in Western Asia, Egypt, and other countries, it seems certain that the Khalifas of Baghdad and their viceroys in Egypt would have liked to obtain possession of the Nile Valley, and the adjoining countries, and we may be sure that they would have taken possession of the lands which produced slaves, and gold, and ivory if it had been at all practicable. The chief obstacle which stood in the way of their ambition was the Christian kingdom of Nubia, with its capital at Dongola, and there appears to be no doubt that the tide of the Muslim conquest from Egypt southwards was stayed by it for about seven hundred years.

Christianity became the official religion of Nubia in the first half of the sixth century, and in spite of raids, persecutions, and the payment of heavy tribute, the dwellers on the Nile clung both to their own language and to the Christian religion, as they understood it, until the fourteenth century, when the Christian kingdom of Alwa on the Island of Meroe fell to pieces. . . .

The Christian Nubian kingdom, which extended from Aswan to the Blue Nile, came to an end through internal dissensions, and through the attacks made upon it by the people who lived on its eastern, western and southern frontiers.

History reminds us then that Mohammedanism gained its advantage in the eastern Sudan, as in other places, when strife and division weakened the Christian Church in Nubia, when its Light was darkened, in other words. Now if entrenched Christianity in the Sudan lost her hold because of strife and division in the church how can *divided* Christianity hope to regain lost ground against entrenched Mohammedanism? It is a hopeless task as now carried on. Instead of unity, goodwill and love in Christianity in the Sudan, working with one purpose toward one definite end, there are several denominations each struggling to hold its own.

Then to make matters still worse there is division and difference of opinion, within some of these bodies themselves, and where you have strife and contention there is little

thought of evangelizing others,—a state of affairs which is decidedly un-Christian,—and yet we are attempting as Christians to regain lost ground under circumstances like these. Then with a 60 per cent cut in the field work of one Board and a 10 per cent cut in the work of the other, is our own beloved Church advancing to the task with a united front? This is a subject which is not pleasant to contemplate, but is it not a fact that should be frankly taken into consideration in our forward look in Missions?

A quotation from Dr. Rufus Jones will set before us another fact, and a most important one, which must be taken into consideration in our forward look:

We must either stop talking about Christ's ideals of life, or go on talking about them in both word and deed in the fell clutch of hard facts . . . as he did and they did in whose train we want to follow. There is no other way to build a Christlike world, except to be Christlike. We must meet this secular world—its prosperity, its smugness, its hard-boiled philosophy, its utilitarian aims—with a steeled conviction that we are going all the way through with Christ, and with a burning passion to be like him in life and spirit—to be his men both to live and die. Something like that must be our colors, and they must be nailed to our masthead for closer battle.

We *must live* the spotless, victorious life of the One we hold up in our preaching and teaching. A young Buddhist boy said, "I want to believe my Christ, but I have never seen Him in those who profess Him. How can I believe in someone whom I have not seen?" Can He be seen in my life? Can He be seen in yours?

The educator knows that we cannot expect honest children from the teaching of a dishonest teacher, or truthful children from the training of an untruthful teacher. How much more essential it is that the disciples of Christ should *live* Christ if they would win followers for Him. The Word must still be made flesh and dwell among men, the missionary of the future and the native Christian must see that Christ lives and dwells in them as never before, that the Word is made flesh and then indeed may all behold His glory.

TWO CANDLES

A woman was given a candle
  But she hid it on a shelf—
"T'is all I have she murmured,
  "And scarcely enough for myself."

She stole through the quiet hallway
  To her own dark cheerless room—
"How dark it has grown," she murmured
  As she groped her way through the gloom.

"I wish I could light my candle,"
  And she tried to be wholly glad;
She hid it away so safely
  Because it was all she had.

"So I mustn't let anyone see it,
  But all through the coming night
I'll know that it's ready waiting
  In case I should need a light."

Another was given a candle
  And she stepped out into the night—
"T'is all I have, she murmured,
  I must make the most of the light."

—*Selected.*

THE WOMEN OF THE CHURCH AT WORK FOR CHRIST*

By Mrs. Anna P. White, Litt.D.

IT MUST have been a prophecy of 1933 that was recorded in the sixty-eighth Psalm: "The Lord giveth the Word; the women that publish the tidings are a great host." Throughout the ages women have ever had a share in Kingdom work. "Joanna and Susanna and the many others who ministered unto Christ of their substance", Mary, sitting at the feet of Jesus, Martha with her cookbook, Dorcas with her needle, Priscilla with her "teacher training", Tryphena and Tryphosa laboring in the Lord, and Phoebe the minister, are the prototypes—the great exemplars of "The Women of the Church at Work for Christ Today".

Down through the centuries women of devotion, piety and good works were canonized and their names are luminous on the pages of church history. It has never been quite clear in my mind why, in the Protestant church for so many years, women were inactive. There may have been undue emphasis placed upon women "keeping silence in the church".

A bishop, trying once to explain the backwardness of women's organizations in his own church, said: "You know there was no woman among the apostles and there was no woman at the Last Supper," and we agree that he was correct. Yet it seems quite possible that somewhere behind the scenes some women's hands may have had a part in the preparation of that sacred meal, for certain it is that they have figured largely in the "Supper Room" of the church in recent years. We do know that women were closely associated with the leaders from the very beginning, for the apostles "all continued with one accord in prayer with the women, and with Mary, the mother of Jesus, and with the brethren." And certain it is that they were in the Upper Room at the birthday of the church.

Probably all through the years the women have been in the majority in the church. I have in my files some statistics—how authentic I cannot say—that give the comparative membership. Our own church is reported as having a high proportion of men, yet according to these figures there are only 74 men for every 100 women in the United Presbyterian Church. One has only to scan any church year book, or to look over the Sabbath School classes and their teachers, to observe the members of the choir or the attendants at the church services and particularly at the mid-week prayermeeting to be convinced that this is, at least, a tolerably fair estimate. When Paul was writing to the Philippians he said, "Help those women." It seems to me if he were writing today he might say, "Help those men." But after all it is woman's place in life, in the home and in the church, to be a

*An Anniversary address delivered in Syria Mosque, Pittsburgh, Pa., June 30, 1933. It is reprinted by permission from "Seventy-Fifth Anniversary of the United Presbyterian Church of North America" and by request of the Board of Directors of the Women's General Missionary Society. (Mrs. John P.) Anna P. White, Editor.

"help-meet"—a place she accepts willingly and joyfully.

The opening of missionary work fanned into a glowing flame the smoldering desires of Christian women to serve their Master through service to needy women and children over the world. The church became permeated with a new and keen sense of responsibility for those committed to her care and saw the necessity of calling women into larger fields of activity. Little groups began to organize here and there. Months before Carey baptized his first convert in India, the Boston Female Society was organized for the purpose of helping India; before Perry entered the harbor at Yeddo, Japan, the Female Cent Society was meeting to study Japan, to pray for Japan, and to collect their money to send the gospel to that Island Empire.

In 1911 we had a nation-wide Jubilee celebration of the organization of Women's Foreign Mission boards. A Union Missionary Society with Mrs. Doremus as leader was organized in New York City in 1861. This society is still in existence; it has a large endowment, many contributors, and is carrying on work in India and China.

Following this beginning, societies sprang up like mushrooms overnight. Today all denominations have either separate women's boards or church boards with women members. Our fine organizations of today were reached in many cases through "peril, toil and pain". While we like to think of the many fine men who encouraged women at every step of the way, yet we have the records of some who made progress difficult. At a certain meeting of presbytery (not United Presbyterian, I am sure) one minister arose and said: "Mr. Moderator, I move that a member of session be appointed to meet with these women whenever they come together, for there is no telling what they will pray for if left to themselve." Another more liberal brother said: "Mr. Moderator, I think we should not spurn the help of these pious females." So the "pious females" went on their way.

Not all of these sentiments are century old. In a sister denomination within the past twenty-five years, when the subject of a denominational organization was under consideration some of the ministers warned against "Ecclesiastical suffragettes" and others orated on such subjects as "Whither are we drifting?"

It is cause for gratification that in our own denomination there were always ministers who encouraged the women to take up definite work for missions.

We go back to beginnings when we think of the first missionary society to which we may lay claim. It was organized in Xenia, Ohio, in connection with the Massies Creek Church, October 6, 1817. Not only was this the first missionary society, but as far as we know it was the first women's organization in the Northwest Territory. Perhaps we should add that either the pastor or a member of session met with the women to do the praying. This society passed out of existence many years ago, in the time of the mother of the oldest living daughter of Massies Creek congregation. We may consider it the grandmother of Xenia Presbyterial.

organized 1838

The oldest society having a continuous history is the Foreign Missionary Society of First Church, N. S., Pittsburgh, our hostess church. On our Jubilee Day we shall be recalling all the pioneer organizations and recounting the steps that led up to our present Women's General Missionary Society.

One of the most beautiful incidents in the life of our Lord occurred in Bethany. "There came a woman" with her most precious possession, an alabaster flask of expensive perfume which she poured on the feet of Jesus. When men remonstrated, Jesus said, "She hath done a beautiful thing to me." "There came a woman"—Mrs. Sarah Foster Hanna with a world vision, with a genius for organization, and through patience, persistence and prayer she led to the organization of our denominational missionary society. "There came a woman"—Eliza B. Wallace, with her great brain and her great heart of pity for the underprivileged people of the South; "There came a woman"—Elizabeth Gordon with her brave pioneering instinct, answering the first call from India; "There came a woman"—Rosa McCullough with her compassion for India's women; "There came a woman" — Elizabeth McCahon, with her love for the untaught; "There came a woman" — Emma Dean Anderson with her pity for starving orphans and helpless widows; "There came a woman"—Dr. Maria White with her lancets and vials; "There came a woman"—Mary J. Campbell with her passion for saving men and women and youth from the ravages of strong drink.

"There came a woman" in the homeland—Jeannette C. Alter with her love for the souls of the Red Men; "There came a woman"—Tillie Johnson with her vision of preparing girls of her race for useful service; "There came a woman"—Dr. Mitchell with her life consecrated to needy Mountain people.

"There came a woman" to Egypt —Sarah B. Dales with her deep devotion and tender love; "There came a woman"—Martha McKown with her strong character and her genius for teaching; "There came a woman" —Margaret Smith with her love and compassion for orphaned children; "There came a woman"—Anna Y. Thompson with her ministry of friendship and her consecrated life. No sweeter was the perfume that filled all the house in Bethany than was the fragrance of these lives poured out for their Master.

Women equally devoted have served in other ways and when the day of recognition comes they will share in the reward. I have always liked that decision of David on the Banks of the Besor—"As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff."

Think of the devoted women who have carried on and are carrying on in East and West the work of the Women's Association. Think of those who have cared for 4,000 orphans through the years, of those who have smoothed the pillow of the suffering and the dying in Columbia Hospital, of those who have given cheer to the aged, deprived of a natural home, so that for each one at eventide it has been light.

Think of the faithful women who

have supported the work by prayers and service and gifts. They have acted as presidents of missionary societies, as secretaries, as treasurers, as Thank Offering secretaries, as Junior superintendents, as presbyterial officers and in a variety of other capacities in the local congregation. One might spend hours recalling the work of the women of the Board who have given, through many years, unstinted service. We pay tribute to Mrs. H. C. Campbell, who served as President of the Women's Association for 55 years and who was a valiant leader in the Women's General Missionary Society for 49 years. There is another one whose service is unique, who for 29 years has devoted herself to her God-given task, who has handled millions of dollars and has never made a mistake nor lost a penny. We salute her today —Mrs. J. B. Hill!

One day recently I picked up Ruskin's *Sesame and Lilies*, my daughter's textbook. I noticed these words underscored: "The path of a good woman is indeed strewn with flowers but they rise behind her steps and not before them!" Flowers rise behind her steps! I had read those words before but they took on a new meaning as I thought of the good women who have blazed the trails in mission lands. These women walked through a morass of filth and disease and sickness and the flowers of hospitals and clinics and child welfare centers sprang up. They walked through a dense jungle of ignorance where feminine minds were considered incapable of education and there began to grow a lovely orchard — schools, from kindergartens to colleges and professional schools, producing not fragrant blossoms alone but splendid fruit in the lives of beautiful Christian girls. They walked through a labyrinth of sin and superstition and there began to bloom along their pathway redeemed souls, new lives, changed homes and transformed communities. Yes, look back across the years and see where the feet of our pioneer women have trod and where their successors walk today—our 131 workers in foreign fields and 97 in the Home fields—and you will agree with me that flowers have sprung up behind their steps.

Our minds go out to those who have spent their whole lives in the work. We should like to call the roll of the missionary mothers. Their service does not appear in the statistics, yet they are invaluable. Their sacrifices are the greatest made in any field. We mention only those who have been supported as women missionaries. Reverently we repeat their names: Eliza B. Wallace; Elizabeth Gordon; Kate Corbett; Susan Young; Dr. Sophie Johnson; Edith Fulton; Nannie Spencer, Emma Minger; Dr. Jongewaard; Josephine White; Jane Martin; Cynthia Wilson; Rosa Wilson; Josephine Martin and Gertrude Zink.

Anna Barrackman Guthrie in the Sudan. In Egypt, Sarah B. Dales Lansing; Sarah Hart; Martha McKown; Jennie Gibson; Adelle McMillen; Ella O. Kyle; Jessie Hogg McClenahan; Dr. Carrie Buchanan; Dorcas Teas; Helen Ferrier; Margaret Smith and Anna Y. Thompson.

We think of them among the "Cloud of Witnesses". Precious are

Dora Whitely

their names to us. They trod the pathway of duty and sacrificial service in difficult places; they have put on immortality; they have joined the choir invisible. Today we pledge ourselves anew to the great task before us in lines adapted from R. W. Lilliard's familiar poem:

Rest ye in peace, ye sainted dead;
The cause that ye so bravely led
We've taken up. And we will keep
True faith with you who lie asleep
With stone and turf to mark your bed
Where foreign winds blow overhead;
Where once your heart beat crimson red
For Mission Lands.

Nor fear that ye have died for naught;
The torch ye threw to us we caught.
Our women all will hold it high;
No light in mission lands shall die.
We note the price that ye have paid;
Our all is on the altar laid
To go Christ-like and unafraid
To Mission Lands.

Today we are standing on a line of demarcation. Some one may say it is an imaginary line. No, it is a real line, as real as the equator or the Arctic circles. It is the line that marks the division between the seventy-five years of denominational history, the fifty years of the history of the W. G. M. S., and the future. It is not a dead line; it is a place of decision.

Is anyone asking why we should go forward? Let us suggest three reasons: First, the women of the world need the help of Christian women. We rejoice over our 97 Home Missionaries, our 131 Foreign under the care and instruction of our church. Only a beginning has been made. Fine as are the younger churches in our mission fields, they still need our help. In India helpless child wives and widows, untaught women and suffering children hold out pleading hands to us. From behind the veil of multitudes of Mohammedan women in all our fields are the appealing eyes of abused, downtrodden women. From the underprivileged groups in the Southland, from the Indians in the Northwest and from the teeming thousands right on the doorstep of our churches we hear the call for help. Yes, the women of the world need us.

A second reason is that Christian women need the service. It is easy to close one's ears to the cry of the needy, to shut one's eyes to the opportunities of helpfulness. In this day when women have more leisure than ever before and have much time for activities outside the home, Christian women should give the major part of this service to that which is most worth while—to that which will last through eternity. Society calls, Pleasure calls, Philanthropy calls, Politics call, but the church is calling insistently for the first place in the hearts and lives of Christian women. Shall we not on this memorable occasion resolve to place first in our lives that which Christ placed first and let all secondary things—all objects and organizations less important—fall into their rightful places?

Again our women need the unify- Missionaries, our 7 hospitals and 9 clinics, our many buildings. Most of all we rejoice over the fine Christian women and girls who have grown up

ing power of the Christian womanhood of the world. We may call the roll of all organizations and federations of the world, but none can equal the federation of Christian women. I have only to call attention to what the World Day of Prayer has meant. This day observed first in the United States, then in Canada, has become worldwide in its scope, and is now observed in more than fifty nations. On the first Friday in Lent the observance begins in New Zealand and at that point which we call the Antipodes the incense of prayer begins to rise. It continues to rise in Australia, the Philippine Islands, Japan, Korea, Manchuria, China, Thibet, Siam, Burma, India, Persia, Syria, Turkey, in many places on the continent of Africa, in fifteen countries of Europe, in South America, in about 1,700 places in the United States and 800 places in Canada, in Alaska and Hawaii and finally in the Fiji Islands, when the whole globe has been encircled. We hear of a world brotherhood but here is a world sisterhood that is unmatched. Through the planning of the organizations already in existence the Christian women of the world have been drawn together in fellowship and have literally felt the "whole round world bound by gold chains about the feet of God".

We must go forward.

Are there some who are saying, "It is a difficult time to carry on Christian work"? It *is* a difficult time, but is it as difficult a time as many other times in the past have been for the church? Did you ever try to visualize the early church in the old city of Jerusalem? There were a few—a very few—in that church. They were without organization, without prestige, without buildings, without money, without most of the things we count essential today, without everything but power—let us remember they had power. They met persecution and even death. "And the Lord added unto them day by day those that were saved."

Stand in the old Coliseum in Rome and while you shiver and shudder you try in your mind to re-people that vast stadium with a gay, fierce, shrieking mob of tens of thousands who laughed as the Christians met the lions in the arena. And yet the "blood of the martyrs was the seed of the church". Think of Greyfriars Churchyard in Edinburgh. Read there on the Martyrs' Monument your own family names—the names of those who died rather than deny their faith. Stand in Paris in a building, where a century ago a famous infidel prophesied that the church would soon be wiped out of existence and that within one hundred years the Bible would be an obsolete book. What a poor prophet he was! For in that same building there is today a Bible depot sending out hundreds of copies of the Scriptures, and the Bible has been translated in whole or in part into more than nine hundred languages and dialects and scattered all over the world.

Are we made of the same stuff as the saints and martyrs of old? If so, instead of folding our hands in these difficult days, let us rather exclaim, "Now God be thanked Who hath matched us with this hour!"

In a recent periodical I caught these words written by Winifred Kirkland: "God is waiting for women!" Is it true? I have been asking myself. Is His Kingdom work halt-

ing because women are not giving their best to Him? Yes, I am sure it is true. God is waiting for women—for those outside His church who have never heard His voice calling them; for those who are His professed followers who have never caught a vision of the blessedness of service for the Master; for those who are giving Christ a secondary place in their lives; for all women who have been blessed with infinite blessings through the love of Him who gave His life for them.

God is calling women as in the days of Isaiah: "Rise up, ye women that are at ease and hear my voice. Tremble ye women that are at ease; be troubled ye careless ones." The call comes to us on this Anniversary Day to rebuild our altars in the church and in the home; to renew the sacrifice, to rekindle the fire, to rededicate ourselves to the great task of making Christ known.

Apostles of the risen Christ, Go forth;
Let love compel.
Go and in risen power proclaim His worth
O'er every region of the dead cold earth
His glory tell.
Tell how He lived and toiled and wept below,
Tell all His love,
Tell the dread wonder of His awful woe;
Tell how He fought our fight and smote our foe,
Then rose above.

Tell how in weakness He was crucified
But rose in power,
Went up on high accepted, glorified,
News of His victory spread far and and wide
From hour to hour.

Tell how His Kingdom shall through ages stand
And never cease.
All peoples owning Him in every land,
All nations bowing to His high command,
Great Prince of Peace!

Christian Messengers From the East

Last year a group of Christian leaders from India and Burma came, by invitation, to hold a series of meetings in England. They were received by the King and Queen, and by Archbishops and the common people, who all heard them gladly. The Rev. William Paton, writing in *The Missionary Review of the World,* says in part: "* * And far the most important, these missioners preached the Gospel of the blessed God with power and conviction. They glorified in having nothing new to say—no Oriental mysticism, no recondite interpretation, simply the message of God in Christ. On the great spiritual issues they spoke with accents of joyful certainty, and they reproved in many, an unsuspected tendency to minimize the supernatural quality of our religion. Letters received by the missioners show clearly that among the gifts of this mission must be counted the deepening of the spiritual life of the hearers and the preaching of the Gospel with new power.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

WORLD DAY OF PRAYER

A lovely story of the World Day of Prayer in 1933 comes from 'Ndabeni S. Africa. The women literally hailed the day, for at dawn they were going up and down the village streets singing the call to prayer! The echoes of this song may be heard by those who have ears to hear, in fifty nations of the world, in every large city on the globe, in hundreds of villages and hamlets in North America.

The Christian women of the world are called to meet February 16 in a continuous service to "Pray for the Peace of Jerusalem."

MRS. J. B. HILL HONORED

December nineteenth, nineteen hundred thirty-three; fifteen women seated around one large table at lunch time instead of in groups at a cafeteria; a modest bunch of flowers by way of decoration; place-cards, even, each wittily describing its intended claimant. Why all the unusualness? —In December twenty-nine years ago Mrs. J. B. Hill, taking up the work laid down by Miss E. J. Sloan, became the second treasurer of the Women's Board and her colleagues of today felt that it was time for a little celebration without waiting until her years of service had mounted up to forty, like those of Mr. Robert Latimer of the Board of Foreign Missions: hence the "spread" at McCreery's. One end of the table was graced by Mrs. J. D. Sands, president of the board, the other by Mrs. Hill, distinguished as honor guest by a corsage cluster of roses.

One after another of the circle rose to voice appreciation of Mrs. Hill's splendid record as treasurer; tender words and affectionate glances testified, besides, to the love of her fellow-workers. Calm, cheerful and always kind, she is one with whom it is a privilege and an honor to serve. Long may she be spared to manage the finances of the W.G.M.S. and to make out those foot-and-a-half-long monthly reports!

—*Jennie B. Wallace.*

THE NEW BOARD MEMBER

Mrs. Charles W. Fulton's acceptance of membership on the Board of Directors of the Women's General Missionary Society gives great satisfaction to the board and will undoubtedly meet with general approval. As "Elsie Wehling Fulton" she is already known to Junior leaders and interested parents the Church over through her "UP Trail"; the Junior Foreign Mission study book of a few years ago; the beautiful historical pageant which brought to a climax the Jubilee celebration was hers; in many ways her literary talent has served the Church; and all the while she was efficiently filling the exacting role of a city pastor's wife until recently ill health obliged Dr. Fulton to resign the charge of the eleventh church, North Side, Pittsburgh.

As president of the W.G.M.S. Mrs. Fulton will this year become personally known to many hitherto acquainted with her only through her writings. Both in this position and as member of the board in these days of stress, we bespeak for her the prayers of the missionary sisterhood.

—*Jennie B. Wallace.*

A WORD TO LITERATURE SECRETARIES

We wish to call attention to the necessity of checking up on subscription lists. It is easy for a woman to overlook the expiration date on her Magazine and to lose the expiration slip placed in the last number she receives. It is your responsibility, dear Literature Secretary, to remind her of the date.

There are several women in each society who should be subscribers. Will you seek them out and induce them to become readers if possible. Magnify your office: It is an important one. Help extend the work of the Kingdom by bringing information to all our missionary women.

Please mention the Magazine from time to time at your monthly meetings. Ask your President for the privilege of having five good readers read the clever little playlet, "The M. R. A.," on page 279 of the January issue. The closing poem was inadvertently omitted at the bottom of page 281. It is given here for your use in presenting the playlet.

DEAR LORD FORGIVE

If I have thoughtlessly or carelessly
Forgotten those whose needs were shown to me,
If I have missed an opportunity,
Dear Lord, forgive.

If I have heard the call of those in need,
Yet to my own desires have given heed,
And failed to give my best Thy work to speed,
Dear Lord, forgive.

If time or money for myself I've spent,
Forgetting that to me was only lent,
Lord of my selfishness I now repent,
Dear Lord, forgive.

Forgive if I have failed to trust in Thee;
If I have said, "This is too hard for me"—
Lord help me faithful in my task to be
From day to day.

Amen.

NEW PROGRAM FOR APRIL, 1934 - MARCH, 1935

After much consultation with the Women's Board, and many leaders throughout the church it has been decided to follow a STUDY OF THE HOME AND FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH for the coming church year.

No new book will be offered but the various books that have been written in past years will be used for reference. As usual *The Womens Missionary Magazine* will carry month by month fresh articles on the various phases of the study.

The new programs will be ready for distribution about the middle of February. Send orders early. The prices will be as follows:

1 copy	5c	50 copies	$2.00
25 copies	$1.00	100 copies	$4.00

Order from Mrs. Fannie Moore, 908 Kable Way, Coraopolis, Pa.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

OUR GIFTS TO CHRIST

Some gave Christ shelter, clothing, food,
And some the love that cheers;
One gave to Him — 'twas all she could—
Her spikenard and her tears.

And one his fish and barley bread
Right joyfully did bring;
One gave a colt; some palm-leaves spread
That He might ride, a King.

One gave a seamless robe—how meet;
And one an upper room;
One gave the Lord a winding-sheet,
And one a new-made tomb.

And as His earthly life He led
In old Jerusalem,
He took gifts graciously, and said,
"The Lord hath need of them."

So still the Lord hath need of these;
The gifts that men can bring;
Our lives, our wealth, our services,
Are welcomed by our King.

The simplest gifts to Him are dear
Which friends to Him impart.
If but the giver is sincere
And gives them with his heart.

—Selected.

OUR THANK OFFERING YEAR

We are now in the second month of our Thank Offering year. We expressed our gratitude for blessings in 1933 but God's blessings are being continued and His goodness is being manifested each day of the New Year. The real joys of presenting in the annual Thank Offering service the accumulated offerings of the days and months of the year cannot be experienced by those who present on Ingathering Day just what they happen to have at the hour of the service. May we all this year say "Thank You" during the days of each month and be ready when the year closes to present the accumulated Thank Offerings.

Our experiences are varied but if we obey the command, "In everything give thanks," we should not need to hunt a cause for gratitude. We often wait for some outstanding cause before we say "Thank You" to God. We will all be blessed as we can find reasons for expressing gratitude in every day's experiences.

A lonely, poor, sick woman was a blessing to her neighbors. They thought she had every reason to be sad and depressed, for she had nothing to make her life pleasant. Yet she was always cheerful and happy. When asked the reason she replied, looking at the shabby walls of her room: "I am thankful for sunshine through the cracks." Is there anyone of us who has less than this to stir the feeling of thanksgiving? God's love sifts in and is seen as bright as the sunshine through the cracks of everything that seems to be mean and poor. Nothing can keep this light from shining in. Often experiences shake our confidence. Our material resources are gone, but His love still shines through. The poor old woman saw the sunshine but not the open crack in her shabby wall. In our experiences it is far better to look at the slender line of light than to gaze upon the cracks.

If we cultivate the habit of "in everything giving thanks," we will find 1934 to be our happiest year.

We will not be dwelling upon the things we do not have but will rejoice in the many blessings we are receiving from our Father's loving hand. If this becomes the plan of our lives we will be richer spiritually and will have an abundant harvest at the ingathering time. We will also be helpful to those around us. Remember the motto: "Look on the bright side; a shadow never cheers anyone, but a sunbeam."

If you are on the gloomy line,
Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of doubt and gloom;
Get on the Sunshine train, there's room—
Get a transfer.

If you are on the worry train,
Get a transfer.
You must not stay there and complain—
Get a transfer.
The cheerful cars are passing through,
And there's a lot of room for you—
Get a transfer.

If you are on the grumbling track,
Get a transfer.
Just take a happy special back—
Get a transfer.
Jump on the train and pull the rope
That lands you at the station Hope;
Get a transfer.

I will Magnify Him with thanksgiving. Psa. 69:30.

QUESTIONS FOR MONTHLY PROGRAM

1. What special need prompted the organization of the Thank Offering Department?
2. Who should give a Thank Offering?
3. What is the use of a Thank Offering Box?
4. When was the Thank Offering Box first used?
5. Why does God require our gifts?

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

LIFE DIRECTORSHIP

1. Mrs. H. L. Henderson, Claysville, Pa. By the Claysville W. M. S.

SENIOR LIFE MEMBERS

$25.00 Each

From December 1, 1933 to January 1, 1934

37. Ethel G. Forbes, Pittsburgh, Pa. By Mrs. Ann J. Patterson.
38. Bernice Knowles, Cairo, Egypt. By Providence, R. I., W. M. S.
39. Mrs. James Stewart, Quincy, Mass. By Quincy L. A. & Missionary Society.
40. Mrs. I. N. Grandon, Topeka, Kans. By Mrs. M. Alexander.
41. Mrs. Parker E. Rose, East Palestine, O. By Mrs. G. A. Quay.
42. Mrs. Gladys Graham, Homer City, Pa.
43. Mrs. W. R. Clyde, Boyden, Ia. By Lillian McConnell W. M. S., in honor of her Silver Wedding Anniversary.
44. Mrs. Mary Ella Scheets, Philadelphia, Pa. By a friend.
45. Miss E. J. Deal, In Memoriam. By her sister.
46. Mrs. Sadie Conly, Wilmington, Del. By her mother and sister.
47. Ethel Rogers, Philadelphia, Pa.
48. Mrs. John Hamilton, Philadelphia, Pa. By Mary E. Forsyth.
49. Anna Gumbreeth, Philadelphia, Pa. By Mrs. Isabella Tucker.
50. Elizabeth Galt, Philadelphia, Pa. By a friend.
51. Mrs. Walter R. Sloan, Aspinwall, Pa.
52. Mrs. Bennet Duff, Wilkinsburg, Pa. By Mrs. Mary Barclay.
53. Mrs. William S. Floyd, Pittsburgh, Pa.
54. Alice Root, Chicago, Ill. By a friend.
55. Mrs. John Musselman, Philadelphia, Pa. By members of Missionary Society and daughter.
56. Mrs. Walker Hulton, Philadelphia, Pa. By Emma Kilgus and Extension Dept.
57. Mr. Charles Haverkamp, In Memoriam. By Mrs. Charles Haverkamp.
58. Muriel Earley, Philadelphia, Pa. By Laura Forsyth.
59. Florence Patterson, Philadelphia, Pa. By Margaret Read.
60. Mrs. A. K. Stewart, Los Angeles, Calif. By her husband.
61. Mrs. S. H. O'Grady, Los Angeles, Calif. By Co-Workers Class, 1st Los Angeles Bible School.

62. Mrs. Emma McBride, Los Angeles, Calif. By Alice Woods.
63. Gertrude Bernhardt, Fresno, Calif. By Ida Woods.
64. Mrs. Emma Trafford, Los Angeles, Calif. By Orra Hendrick.
65. Mrs. Alta Weir, Los Angeles, Calif. By Lois Kingan Class, 1st Los Angeles Bible School.
66. Mrs. Florence Rodgers, Los Angeles, Calif. By Lois Kingan Class, 1st Los Angeles Bible School.
67. Mrs. Mildred Stoffel, Los Angeles, Calif. By Lois Kingan Class, 1st Los Angeles Bible School.
68. Grace Edna Finney, Los Angeles, Calif. By Venna Finney.
69. Mary King, Los Angeles, Calif. By Grace Edna Finney.
70. Mrs. A. J. Benjamin, Los Angeles, Calif. By W. M. S., 2nd Los Angeles.
71. Mrs. Raymond H. Gordon, Riverside, Calif. By Riverside W. M. S.
72. Anna Phenix, Whittier, Calif. By Lida Armstrong.
73. Mrs. Mary Weikert, Whittier, Calif. By three of her friends.
74. Mrs. R. Blair Hastings, Warren, O. By Feisima M. S., First Church.
75. Mrs. Ralph Bailey, Lakewood, O. By husband and sons.
76. Mrs. J. F. Wells, Lakewood, O. By a friend.
77. Mrs. Walter D. Ferguson, Elkins Park, Pa. By two friends.
78. Mrs. Frank H. Mabon, Portland, Ore. By Mrs. L. W. Pantall.
79. Mrs. H. A. Smith, Portland, Ore. By courtesy of friends.
80. Ruth Honnen, Philadelphia, Pa. By Mrs. E. J. Graham.
81. Mary Anderson, Philadelphia, Pa. By Mrs. E. J. Graham.
82. Ursula Agnes Stewart, Philadelphia, Pa.
83. Mrs. Alexander Nevin, Philadelphia, Pa. By W. M. S. of 1st Church.
84. Mrs. Alberta N. Robertson, Cleveland Heights, O. By a friend.
85. Ilo M. Halverstadt, Cleveland Heights, O. By a friend.
86. Mr. George Alexander, In Memoriam. By his wife, Mrs. Mary Alexander, Youngstown.
87. Mrs. J. M. Moore, Pittsburgh, Pa. By two friends.
88. Mrs. H. J. Lauth, Pittsburgh, Pa. By a friend.
89. Margaret E. Alm, Pittsburgh, Pa. By friends.
90. Mrs. John R. Smith, Swissvale, Pa. By W. M. S.
91. Ida McClelland, Swissvale, Pa. By Y. W. M. S.
92. Bertha McClelland, Swissvale, Pa. By Y. W. M. S.
93. Mrs. Ada M. Leech, Buffalo, Pa. By her children, Ira W., J. Verner, J. Elmer, N. Irwin, Samuel C., Florence L. Ely and Mary L. McGeoch.
94. Mrs. Hortense Hinkson, Waterford, Pa. By her aunt, Lavinia Moore.
95. Laura J. Hoyle, Cambridge, O. By friends.
96. Mrs. Elmer Wilson, Cambridge, O. By Mrs. W. C. Morrison.
97. Mrs. W. C. Pattison, Cambridge, O. By Mrs. W. C. Morrison.
98. Mrs. Jennie Ferguson, Cambridge, O.
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107. Mrs. Margaret Campbell, Durham, N. C.
108. Mrs. R. C. Rodgers, Elizabeth, Pa. By friends of the W. M. S.
109. Mrs. W. C. Moore, Connellsville, Pa. By the Mary E. Dick Bible Class.
110. Mrs. W. J. McMichael, McKeesport, Pa. By her son, Albert W. McMichael.
111. Mrs. Mary Byerly, Irwin, Penna.
112. Mrs. Gus Eklow, Spokane, Wash. By friends in the 3rd U. P. Church.
113. Leola Hammond, Chicago, Ill.
114. Caroline C. McFeatters, In Memoriam. By her sister, C. B. McFeatters, Springdale, Pa.
115. Elizabeth C. McFeatters, In Memoriam. By her sister, C. B. McFeatters.
116. Mrs. Ann Jane Ashton, Whitinsville, Mass. By W. M. S.
117. Mrs. Mathilda Walker, Whitinsville, Mass. By W. M. S.
118. Mrs. Robert Ramsey, Carnegie, Pa. By her husband.
119. Mrs. Harvey R. Bigham, Carnegie, Pa. By a friend.
120. Mrs. James Worgan, Carnegie, Pa. By a friend.
121. Mrs. Thomas S. Miller, Carnegie, Pa By her sister, Mary S. Patton.
122. Mrs. R. E. Noble, Crafton, Pa.
123. Hazel D. Ross, Wilkinsburg, Pa.
124. Mrs. Edward Foster, Coraopolis, Pa. By a friend.
125. Mrs. Belle A. Donnon, Linwood, N. Y. By Mrs. A B. Stewart.
126. Mrs. Blanche Monticue, Kirkwood, Ill. By Anna McClymonds W. M. S.
127. Mrs. Inez M. Finley, Monmouth, Ill. By Alice Winbigler, in memory of her sister Julia Winbigler.
128. Mame Herdman, Monmouth, Ill. By Mary Hanna W. M. S., 1st Churh.
129. Vera Robb, Fowler, Calif. By her sister, Mildred.
130. Mrs. Robert Sutherland, San Anselmo, Calif. By Mrs. G. W. Sutherland, in memory of her sister.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

WORLD DAY OF PRAYER---FEBRUARY 16, 1934

SUGGESTIONS FOR YOUNG PEOPLE

The name of the program to be used by young people on February 16, 1934, the World Day of Prayer, is "Service of Worship for Young People." In case this program is not altogether suitable for your group, it has been recommended by the Committee on Young People's Work that the adult program may be used. Or, if neither program is entirely what you wish, you may use either or both as a basis for your program.

The theme for both programs is PEACE, "Pray for the peace of Jerusalem," the adult's and "Blessed are the peacemakers," the young people's.

The quoted price for these programs is two cents each. The price is less when ordered in quantities,—*one hundred for* $1.50.

Perhaps the *quickest* and *surest* way to have your material on time would be to order direct: "Council of Women for Home Missions, 105 East 22nd Street, New York, N. Y." If you prefer, you may order through the "Literature Department, 904 Publication Building, Pittsburgh, Pa."

Since *only a couple of weeks* will intervene *between the reading* of this note and the time to hold the service, be sure to act promptly in ordering *programs*. Ask that everything you should have in the order be included.

It was suggested by the correspondent in regard to this Day of Prayer: "As you are going to bed on February 15, will you not visualize the candles of peace which are being lighted in New Zealand and the Fiji Islands and see them as they spread westward through Australia and the Philippine Islands, Japan, China, Manchuria, Tibet, India, Persia, Arabia, Liberia, South Africa, Congo, Cameroon, Turkey, Bulgaria, Serbia, Germany, Italy, France, Norway, Sweden, Denmark, The Netherlands, British Isles, Cuba, Porto Rico, Brazil, The Argentine, Chile, Mexico, Central America, and our own United States and Canada, still westward across the Pacific to the Hawaiian Islands. Think of the light and the warmth and the glow of these candles of peace. May they show us the light of a new day and guide us in the footpaths of peace." Plan to hold presbyterial meetings or in your own society or join with the young people of the different denominations and thus be united with these nations over the earth in one big prayer day.

NEW YOUNG WOMEN'S SOCIETIES

Cleveland Presbyterial — Sebring, "The Winifred Thompson Circle."

Cleveland Presbyterial — Sixth Cleveland, "The Girls' Missionary Circle"—10 members.

Westmoreland Presbyterial—Braddock Bell Scott Mission Circle—34 members—President Miss Ella Coleman.

YOUNG WOMEN'S SPECIAL FUND

It is running behind the record of last year. At the beginning of December, the report of receipts was—$567.00. At the same time last year the figures read $708.00. If your society has not taken account of its special, will you not attend to it at once. *March* 31 will *soon be here.*

YOUNG WOMEN'S SPECIAL CORNER

Mrs. Eva J. Adams, R.N., Superintendent of Jubilee hospital at Henderson, N. C., tells of the work in that institution. She says, "We have reason to believe that Jubilee hospital has been a greater blessing this year than any year before. Our annual report will show that more patients have come to us this year than any previous year. Therefore more have received help and we have rendered more, and I trust better service. A good deal of the work has been charity and still is. This fall our collections have been a little better than last fall, but not what they ought to be.

"If it were not for the generous help we get from the Duke Foundation, the little from the county and the s u b s t a n t i a l help from the W.G.M.S., we could not carry on. We appreciate very much the opportunity we have through the church and these other agencies to help to nurse back to health those to whom restoration is possible; and to make life as easy and comfortable as possible for those who cannot get well.

"From time to time we have had many cases, both operative and medical, which seemed beyond help, but by careful nursing and the help of Him who has all power, we have seen these same cases get well.

"We now have a case that is outstanding. A tubercular case, so declared by a tuberculosis specialist is this woman. The examining specialist told her friends that nothing could be done for her. He advised the patient to go to bed and rest.

"Her friends brought her to our hospital. She has been here in the tubercular wing now four or five months, has gained more than twenty-five pounds in weight and is on the way to recovery."

THE WRONG SLANT

An article in a recent paper discusses a weakness of human nature, over-confidence in self. Not every young person can keep her balance when success in an undertaking is achieved. To be a winner in debate, to conduct a performance brilliantly, to perform some exciting act may cause the young actor to have an attack of "swellhead." The horizon for such an one is circumscribed, age and experience contributing to this condition. It is not strange that she should get the wrong slant on the importance of her accomplishment and should think that her ability excels that of any one else.

Such a leader is of the "figurehead" variety, playing to the gallery with self in full view and largely for the sake of self! The followers of such a leader are rather slow to try for themselves. They let the leader "spread her wings and fly as high as she cares to soar." As for trying to do for themselves, why bother the effort if the leader enjoys it!

The other type of leader stays behind the scenes as much as possible, encouraging her followers to accept certain responsibilities and carry them to completion. She speaks words of approval in season but gives advice sparingly. She expects her chairman of committees to function for whatever work appointed. Dwight L. Moody was a good leader, saying "it was better to get ten men to work than to do ten men's work." He maintained that such a leader would become less and less important as the followers developed their genius.

No one is indispensable. A great

man dies. A great woman passes away. Will the place ever be filled? Yes, some one steps in and fills the breach. Forgotten? No, but not indispensable. Oh yes, every worthwhile person makes a contribution to life and is very important. At the same time, it is not well to feel too important, for then real usefulness may be much curtailed.

We have said that a leader may have a wrong slant on life, thinking too much of self. It is possible for a follower to decide that she is not capable of doing anything. So while one may acquire a "distended" head, another may rate herself unwisely as a mere pin-head! Each has a wrong slant on life.

We are often prone to overrate or underrate our capabilities. All gifts are God-given, ours is to develop them to His glory and the good of others. "Becoming humility is quite as essential to good and effective leadership as initiative and force and enthusiasm."

YOUNG WOMEN'S RALLIES

Some presbyterials are seeking to cultivate the interest of one Young Women's society in another. A rally is one of the best known methods to accomplish this end. Not only does it tend to weld the interest of the societies themselves but a common interest in the task to be accomplished is fostered. A short account of three such rallies might be of value.

Maryellen Fisher of Canton, Ohio, secretary of the Y.W. societies of Mansfield Presbyterial, made many plans and sought to carry them out to the best interests of all concerned. Congregations not having societies for girls or young women were invited to send representatives. Anticipation and realization are not equal we are told. A phsyical reason entered in to create a difficulty not easy to surmount, a cold spell with icy roads as a result! Now you know why several distant societies were forced to disappoint the hostess and those who prepared such a delicious dinner. "The best laid plans gang aft aglee!" However, it was a good meeting from start to finish. The spirit was pleasant, sisterly; this means much. The "rules of the game" were presented by the secretary. Different societies participated in the program. A challenge to the young women was given by the general secretary which was followed by a consecration led by the presbyterial secretary. Miss Fisher is considering holding a rally in the other end of the presbyterial, hoping thereby to reach the remainder of the societies.

Monongahela Presbyterial Y.W. secretary, Mrs. Floyd Carson, is planning sectional rallies, four or six of them, endeavoring thus to reach personally every district in the presbyterial. As an inspiration to further the work, a rally of the whole presbyterial was recently held. About one-half of the societies responded to roll call, a goodly delegation from a congregation organized this fall being present, too. The Y.W. societies of the entertaining church prepared and served the dinner, a bountiful and satisfying repast. The program consisted of three challenges: that of the church was presented by Dr. C. J. Williamson, professor in Pittsburgh-Xenia Theological Seminary; of the presbyterial by the president of the presbyterial, Mrs. Thos. F. Baker, and of missions by Mrs. John P. White, editor of *The Womens Missionary Magazine*—all very inspiring and worthwhile.

Mrs. Herman Wells, secretary of Young Women in Delaware Presbyterial, made a valiant effort to have every young women's society and every congregation not having any missionary society for the girls or young women represented at a fall rally. Mrs. Wells would have appreciated a one hundred per cent attendance but in spite of a shortage in this line, a very helpful day was spent. As you have no doubt noticed, the rallies previously mentioned were held in the evening. This one had two sessions beginning at 10:30 a. m. and 1 p. m. with lunch intervening.

The secretary presented the pres-

byterial goals at one of the sessions. A round table discussion was held on several topics:—how to plan the year's work, what our ideals should be and ways of accomplishing the work as well as stress to be laid on the reading of the Magazine,—all patent to the occasion. After an address on home missions by Rev. Mr. Armitage, the president of the presbyterial, Mrs. H. L. Hood, conducted a "Little Time Apart," a fitting close to a worthwhile day.

Has your presbyterial had its rally yet? Pass on any good thing that might be good for some other presbyterial.

Miss Genevieve Irvine, Y.W. secretary of San Francisco Presbyterial, writes that because of the great distances in that presbyterial, sectional rallies are to be held in January and February. The young women from congregations not having Y.W. organizations are to be guests at these meetings.

METHODS

From the secretary of Young Women's societies in San Francisco Presbyterial comes a good suggestion which any society may find useful. This idea is being used by the Frances Gibson Circle of the First Church, San Francisco. Miss Irvine says that every month Miss Verna Pillow of the Sudan receives a letter from some circles of the presbyterial. The Frances Gibson Circle used the following method:—One of the girls bought a roll of adding-machine tape. Each girl wrote a short note or greeting on her assigned space. At the end of each note a space was left in which a snapshot of the writer was placed. None of the girls has met Miss Pillow. This fact made it a little difficult for the girls to correspond. By sending Miss Pillow their likenesses, she will have some idea of her correspondents,—at least as to their looks, —and will enjoy the personal notes of each member of the society.

The W.M.S. of the "White Church" of Salem, N. Y., has sent in its new year book,—Mrs. Martha Milligan Hemphill, the correspondent. The book is of the tiny variety, being a wee bit over four inches wide and about four and one-fourth inches long and with only six pages including cover. A missionary's picture adorns the front of the cover. The plan of the year is to emphasize the work of the WGMS. The work of seven of the secretaries of the Board is considered, the subject for the day being suggested by the name of the secretary. For example, one knows that a certain day is on foreign missions, for the name of Mrs. J. D. Sands, foreign secretary, heads the program.

The society lists its officers' names and underneath them the names of the seven Board secretaries, each with a "substitute"—one of the society members. Each of the "substitute secretaries" has the picture of her Board secretary on the cover of her program and responds at roll call with "items of note" from her particular work or field. All the others have the pictures of missionaries on their programs and give like reports at roll call.

Next year the society hopes to take up other branches of the work of the WGMS, thus using a new personnel of secretaries and gaining a wider knowledge.

Mrs. Herman Wells, 20 Church St., Oneonta, N. Y., has furnished a copy of the year book of the Y.W. society of Oneonta. The front cover has a little freehand drawing, an open Bible. The Great Commission greets your eye, "Go ye into all the world."

The roll call should be informing if the members remember to prepare for it. It asks for Bible verses on temperance, for locations of foreign or home missionaries, for best facts in the Magazine and other items.

Four aims challenge the membership:

1. To have every member present at every meeting.
2. To increase the membership.
3. To enlarge gifts.
4. To pray unceasingly.

Pasted on a blank page at the close

of the program is a small envelope with this notation, " 'Precious Seed' —to be watered and cared for throughout the year." This envelope is intended to hold the name of a young woman not a member of the society. "Jot it down" heads a set of blank pages, a place to keep notes.

HOW FAR TO THE NEAREST DOCTOR?

Mission Study for Girls' Circles

By Mrs. J. C. Smith, East Cleveland, Ohio

The material for this study has been gathered from letters by Dr. Maxwell, of Ethiopia; Dr. Crabbe, lately of Sudan; Dr. Whitcomb, of Egypt; Miss Gwynaeth Porter, R.N., and Dr. Faith Reed Einsel of India. Most of it has been taken verbatim from their letters. Some material had to be omitted, some combined. Because of the wealth of material, detailed plans for the meeting cannot be given. Try to make your plan of meeting a unit, build around a central thought. I should like to see plans you make, if you care to send them.

GENERAL INSTRUCTIONS—Use the Poster Book in the meeting. Use maps freely. Begin the meeting with a song and prayer of thanksgiving for our medical work, followed with a chain of prayer for the workers.

SOCIAL HOUR—Progressive Medical Missions. Using the four games previously suggested in this study, progress, so that all may play each game. It will be fun and a fine review.

WORSHIP SERVICE — Have your worship service at the *close* this time. The following service has been worked out. It will fit in with any plan.

Leader—John 3:16—God so loved (this sick, this suffering) world that He gave His only begotten Son, etc.

Did it ever occur to you that *I John* 3:16 is a sort of continuation of that thought applying to *our* privilege for this same sick, suffering world?

Period of silent prayer and meditation closed by these few lines by Christine Rossetti.

"Give Me thy youth." "I yield it to Thy rod,
As Thou didst yield Thy prime of youth for me."
"Give Me thy life." "I give it by my breath;
As Thou didst give Thy life so give I Thee."
"Give Me thy love." "So be it, my God, my God
As Thou hast loved me, even to bitter death."

This may be given by the leader, but it is very beautiful and effective if, while heads are still bowed, the leader gives the three pleas for youth, life, and love—then one girl, or three girls sitting in their places or rising quietly for a minute, give the response to the pleas.

* * *

Approximately the following questions were sent to the above named missionaries, asking them to answer just such questions as they cared to, or could, in a limited space:

Which hospitals in your field would be considered pioneer hospitals? How isolated? How large a community do they serve?

To what extent, if any, are these medical centers self-supporting?

What hospitals are exclusively for women and children?

What hindrances are there to the work? e.g., witch doctors or

other native medicine men and other hindrances.

What are the most prevalent diseases in your field?

What is being done in our centers toward prevention of disease?

Which of our hospitals have nurses' training courses or training for other medical assistants?

Is it possible for our missionaries to do much medical research work, or are our resources too limited to permit of adequate equipment or sufficient time and help for the doctor?

The following material has been compiled from these letters:

INDIA

Our Medical Centers in India—

Under the Women's Board—

(*Use* 1934 *Prayer Cycles for the names of the workers.*)

1. Memorial Hospital, Sialkot
2. Jhelum Hospital, Jhelum
3. Mary Reid Memorial Hospital, Sargodha
4. Pathankot Dispensary—out patient department
5. White Memorial Hospital, Pasrur

The Jhelum and Mary Reid Memorial Hospitals have missionary nurses in charge, but the medical work is done by a sub-assistant surgeon, a young woman who has been graduated from Ludhiana and Medical College.

All these are hospitals for women and children, although they do occasionally take care of Christian men.

Under the Foreign Board—

6. Taxila Hospital, Taxila—a frontier hospital.

Dr. Martin is called to see a patient, a wealthy landsman, who lives four miles from the frontier. The patient sends his own car for the doctor, and an armed escort. On another occasion while a border fight was in progress, all the women folk of a wealthy patient were sent to a private ward in the hospital while the men were guarding the village. The head of this family was a great friend of the hospital since the doctor had been able to save his leg after a bad gunshot wound when one or two other doctors had said the only thing to do was to amputate it. In the winter many patients come to Taxila from the hills near the border, or from Afghanistan. They speak a different language and often bring an interpreter with them who helps the doctor discover symptoms, and to explain about anæsthetics, etc.

Taxila Hospital, although not exactly isolated, and only twenty miles from Rawalpindi, is farthest north. Taxila Hospital serves three districts, though there are two or three civil hospitals in these districts, too. The population of these districts is more than a million and a half.

Attempts are being made to educate the people in prevention of disease. Health centers have been opened in which the health visitor holds clinics teaching mothers how to bathe their babies, and how to care for their children. She also holds classes for the indigenous midwives, usually in more than one town, where they are taught measures of asepsis to prevent the many cases of infection following child birth. Occasionally health lectures are held for the women to show them how to avoid the prevalent infections. School girls are given the routine physical examinations, inoculations, and vaccinations.

The most prevalent diseases in our centers in India are malaria, amœbic dysentery, all forms of worms, cataracts, typhoid, pneumonia, tuberculosis, and occasionally the epidemic plague.

Siakot, Jhelum, and Taxila Hospitals have Nurses' Training courses, while Pasrur Hospital trains assistants. Fees are taken in for surgery and examinations. The hospitals vary somewhat in the extent to which they are self-supporting. Taxila is perhaps 40% self-supporting. All are quite dependent upon gifts from America.

(To be continued.)

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

The first report to reach my desk this New Year is from Miss Mary Geyer, West 44th Street, New York. Two Christmas programs were put on the week before Christmas, one on Tuesday night by the Community Clubs, and one Thursday night by the Sabbath School. There was a fine response both on the part of the children and their parents in both entertainments. The Young Women's Missionary Society packed a barrel for the children at Ezel, Ky. The Intermediates packed six lovely boxes of eatables for the needy in the community. Each box contained a nice big chicken, donated by "our butcher." Miss Geyer wrote: "I just love these boys and girls. I'm hoping there will be a missionary or two in the group some day. There has never been a missionary from this church, but there must be, I think, or we fail."

SECOND ITALIAN

Mrs. Mary Ciancio of the Second Italian, Pittsburgh, reports the Thank Offering of the Women's Society amounted to ten dollars. The Swissvale Sabbath School sent toys and candy for the children. The Sabbath School and Young People prepared and donated six baskets to the poor in this district.

WEST NEW YORK

Mrs. Caliandro of West New York, N. J., is teaching the children in that mission that it is "more blessed to give than to receive." They made dolls and sent with picture cards to Miss Vida Graham in India. Their weekly prayer meeting has an average attendance of twenty adults, mostly men, all enthusiastic and faithful.

WESTLAND, PA.

Mrs. Maude Morrison, of Westland, Pa., reports an increase in the Thank Offering over that of last year. This mission is in the section where the miners were out on a strike, so that the offering was a real sacrifice. The Women's offering was twenty-five dollars and fifty cents and the Junior's three dollars and thirty-seven cents. The mission received a gift of twenty-five Bible Songs Hymnals and twenty-five Children's Praise Hymnals, also a rug for the platform and a curtain for the Altar rail. Do you wonder that Mrs. Morrison wrote "My cup runneth over"?

LOS ANGELES PRESBYTERY

Mrs. Jennie Nicol, missionary in Los Angeles Presbytery, has started new work at Palms, a suburb of Culver City, Cal. Mrs. Nicol wrote: "The Lord has wonderfully blessed the work and we who are especially interested in it believe that the marvelous growth and interest is in direct answer to prayer. From the day we knew that work was to begin here, we were praying daily and almost hourly that our Lord would direct the plans that were being made and that we might be used in bringing into the school those who were not attending Sabbath School or church elsewhere." The average attendance for the first month was 79, and the total offerings $18.06. Mrs. E. C. Little, who for a few years was in mission work in this presbytery, is superintendent of the Sabbath School and teaches the adult class of eighteen members. Mrs. Nicol is enrollment secretary, treasurer, general secretary and visitor. We are sure that all who read this will remember this new work and the workers in their prayers.

FRENCHBURG AND EZEL, KY.

Both of these missions are profiting from the CWA Federal program in giving work to the unemployed. Several projects were submitted to the State office, and some were ap-

proved. The campus at Frenchburg is to be improved with the building of a bridge over Beaver Creek, leading to the Hospital, and the improvement of the road from the Hospital past the school building.

At Ezel a Community building was approved and work has begun. This building is being erected on our property, between the teachers' home and the school building. This will contain a gymnasium and a library. We are glad for the work given to men who are unemployed which will bring cash to those who have been in need. Mr. and Mrs. Stephens spent Christmas in New Concord. The majority of the teachers went to their homes for the holidays. Mr. and Mrs. Davis were in Ezel until after Christmas, coming to New Concord for New Year's Day. Mr. and Mrs. Myers remained at Ezel to "keep the home fires burning." Both schools reopened Wednesday, January the third.

The Thank Offering at Frenchburg amounted to one hundred and thirty-two dollars, and that of Ezel to two hundred and twelve dollars and forty-three cents.

We are glad to report that Mrs. M. H. McDowell is back home, and improving slowly. Mrs. Bailey took good care of the little baby, Alma Margaret, during her absence.

Mrs. Frank Wylie has also returned to the campus. Both she and baby Marjorie Jean are growing in strength each day. We are sure that you will remember these two sick mothers and their babies in a very special way in your prayers.

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

Memory of the late James Buchanan Duke, outstanding philanthropist of the two Carolinas, was honored in Greenville, S. C., December 11 in celebration of the ninth anniversary of the signing of a forty-million-dollar indenture, to be known as the "Duke Endowment," designed to grow to $80,000,000, and endure forever, to benefit humanity in the two states.

As our Jubilee Hospital in North Carolina is one of the beneficiaries under this indenture, the Board thought it wise in order to show its appreciation to send two members as its representatives.

Early Monday morning the lobby of the Poinsette Hotel was crowded with interested people representing orphanages, educational institutions, hospitals and relief for aged ministers—the latter receiving little publicity.

At 11 o'clock the good people of Greenville arrived in their cars and took all visitors on inspection tours to the city's beneficiary hospitals and institutions of learning. As our committee was interested in the hospital unit, it visited the Shriners' Hospital for Crippled Children, Greenville Hospital and St. Francis. The Hospital for the Crippled Children is one of the best in equipment for children suffering the after effects of infantile paralysis. Forty-six of the forty-seven patients there were victims of this disease. Everything known to modern medical science, was being done for these sufferers.

At one o'clock a luncheon for the hundred and fifty visitors was given by the beneficiary institutions of Greenville at the Poinsette Hotel. The Shriners in full regalia were hosts. While the culinary feature was all that could be desired, the presence of Miss Doris Duke and her mother was of vital interest since one does not get the chance often, to see the richest girl in America. The Chairman introduced her as a young lady "with the heart of her father

and the grace and charm of her mother."

The picture of Mr. Duke which was much in evidence at the different meetings, depicted a man whose face fairly radiated good will and love toward his fellow men. In passing, if there are those readers of the Magazine who have never heard of this fund, it is my privilege to tell that it provides one dollar a day for all charity patients in both North and South Carolina Hospitals regardless of creed or color, provides for all orphanages in the two states, all educational institutions, and makes provision for aged ministers. To date 177 institutions have received $6,967,219.47, and our Jubilee has received its full quota.

In the afternoon the different units met in the Baptist Church and matters interesting to the work of each, were discussed in different parts of the building.

The evening meeting was held in Textile Hall, with the President of the Chamber of Commerce, presiding. The hall was filled to capacity with an enthusiastic audience. Mrs. Duke and Miss Doris were shown to seats in the front row by an escort of several Shriners. The addresses were by the Governor of North Carolina, who spoke on "The Duke Endowment in North Carolina." The Governor of South Carolina spoke for the Endowment in South Carolina, the Mayor made some remarks and these were followed by remarks on "The Interest of the Endowment in Higher Education," by the President of Davidson College; "The Interest of the Endowment in the Care of Dependent Children," by the Superintendent of the Connie Maxwell Orphanage.

The Hallelujah Chorus, from Handel's Messiah, was beautifully rendered by the Glee Club of Furman University, and Greenville Woman's College. It inspired the proper attitude of mind to listen to the address of Mr. George C. Allen, who spoke on "James B. Duke—The Man." He referred to him as "a man who loved God and little children, the man with the understanding heart," and withal as a most modest man, who attributed his wonderful business success to "concentration." Mr. Allen did not agree with this accounting, for in his opinion Mr. Duke could see in and around a matter with a shrewdness and acumen attained by very few.

The meeting adjourned with the benediction by the Superintendent of Thorwell Orphanage and the Postlude, rendered by Furman University Band.

The homeward journey included a visit to Henderson, where our Jubilee Hospital is located. The building looked fine both inside and out with its additional wings, and its new coat of paint, and we were glad to claim it as "our own." There were a number of patients, many the result of automobile accidents. One tubercular patient was attended by a special nurse, provided by the community folk. The proverbial "Southern hospitality" was enjoyed. This included a visit in Dr. Cotton's beautiful new home.

Much to the surprise of the committee—Mrs. Boobyer and myself—a check was received from Dr. Cotton. In response to our inquiry "Why and Where"? we were informed it was a rebate from M. L. Wood on the contract price of the repairs on Jubilee, as he had finished the work at a lower price than he expected. As such an action on the part of a contractor, was unique, to say the least, we expressed our appreciation, with the hope that other contractors hearing of this will "Go and do likewise."

Prairie reports an enrollment, which is increasing daily. Children from different communities where schools are closing and terms shortened, are finding the solution to their problem by coming to our school. The mission seems, more than ever before, to be serving the purpose to which it was dedicated. For two months, hearts and minds were concerned in raising of the "Budget."

As a result $215 was realized, more than was expected, and which meant sacrificial giving. The report in closing, gives expression as follows: "We can say, the Lord has been with us, and has poured His richest blessing upon us."

The "Los Amigas" Bible class of the Sewickley U. P. church, proved its friendship for the Negro children, by its gift of 16 suits of underwear and 20 pairs of stockings. Can you not imagine the joy and happiness of those who received these needed gifts? Many thanks to "The Friends" Bible class of Sewickley. Your generous gift will be remembered with appreciation for a long time.

Millers Ferry reports the receipt of the Rosenwald Library for its school, at a cost of $120. The State provided $40, the Rosenwald Fund $40, and the balance was provided locally. This brings the library up to the standard library requirements, as there are now many reference books which are a valuable addition. Thanksgiving was a specially beautiful day, when all seemed thankful for the innumerable blessings received. The day began with a Sunrise prayer meeting. Dinner was served to all teachers and students remaining on the campus, which meant a large family to be served in the dining hall. In the afternoon the Y.P.C.U. took charge and carried food and clothing to the sick and needy of the community. The fourth Sabbath of December was Rally Day. The goal set was $300; the amount reported to date is $280 and there are others who will contribute. The Missionary societies reported $60.91 for their Thank Offering. Thanks are extended to all friends who sent boxes and barrels of clothing and toys for Christmas. Many were made happy who would not otherwise have had any Christmas. There are many calls for clothing, and any help from societies will be much appreciated.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

CHRISTMAS AT WARM SPRINGS

Another Christmas celebration at the Indian Mission, Warm Springs, Oregon, has passed into history. What it was like may be judged by two remarks made at the close. One visitor said, "I would not have missed it for anything." Another said, "I am going to write to my mother and tell her all about it."

We had one of the best services possible this year. It was a religious service and not an entertainment, and the best of attention was given throughout the evening. After several appropriate songs were sung by the chorus of twelve voices, Elder Smith spoke, then Elder Elijah Miller gave a short talk, and the missionary ended with a brief message.

The church was tastefully decorated and frames had been made for some of the pictures of the life of Christ, and these were hung in the church for the celebration and they are to remain there permanently. These added much to the decoration of the church. Over three hundred people were present and they gave most respectful attention during the service. We believe Christ was exalted, for only through Him was such a service possible.

The Indians themselves gave their own presents to each other at this service. It is interesting to see the kind of presents they give each other. Perhaps you would smile if you saw some of them, and you would be surprised to see others of them, rare, Indian-made gifts; these they present to their friends.

While we have written to every donor personally, yet we take this opportunity of thanking every one again for her thoughtfulness of our

Indians. Several churches were thoughtful enough to send gifts of money and this helped to give each one present a gift of candy and nuts. Thank you, folks.

Sincerely in His service,
Arthur Petrie, Missionary.

TAMA, IOWA

With great pleasure we present to our readers our new missionary, Rev. Fred C. Patterson, who with his wife and family, expects to take up the work which Rev. R. G. Smith will soon relinquish at Tama, Iowa, among the Sac and Fox Indians. With reluctance, but for the sake of the work, Rev. Patterson gave the Indian Secretary this autobiographical sketch:

"I was reared on a farm in Crawford County, Pennsylvania, and confessed Christ as my Saviour at the age of twelve, uniting with the North Shenango U. P. church, Lake Presbytery. Later we moved our church membership as a family to the South Shenango congregation nearer our home.

"Membership and work in the Junior Missionary Societies of these two churches interested me early in life in missionaries and the need of mission work. Other influences that turned my thoughts early in life to definite Christian service were those of the home, namely, the family altar, the practice of the principle of tithing by my parents, and their interest in the local church and missions.

"While I was a soldier in the World War, the farm was sold and my parents moved to Jamestown, Pa., and our church membership was transferred to the U. P. church there. My father, Joseph R. Patterson, now deceased, served as an elder, and my mother as a Sabbath School teacher, in all the above named churches.

"After graduating from Muskingum College, in 1919, I was principal of the South Shenango Township high school, in the old home community, one year, and then entered Pittsburgh Theological Seminary, graduating in 1923.

"My wife was reared in the same community, but lived nearer Jamestown, Pa. Her maiden name was Grace McGranahan, a daughter of Mr. and Mrs. Anderson McGranahan, life-long members of the U. P. church at Jamestown. Her father now deceased, was a cousin of Rev. R. W. McGranahan, D.D., Associate Secretary of the Board of American Missions. She also graduated from Muskingum College, Class of 1920.

"In our college days we had both been led to volunteer for service in the Foreign Mission field. Accordingly we went out to India in 1923, and were stationed for most of our service there at Sargodha, Punjab. After five years in India we had to come home on account of my health. While recuperating, the Foreign Board was compelled to recall twenty missionaries, and it was natural, on account of my health, that we should be included in the twenty.

"In six months I was able to work again and took up the pastorate here in America, first as Stated Supply in Portersville and Mountville charge, Beaver Valley Presbytery, and then we accepted a call to the Worthington and Buffalo charges, Kiskiminetas Presbytery, where we have labored for nearly three years.

"The opportunity that has come to us to undertake the mission work among the American Indians at Tama, Iowa, seems to us an open door to the kind of work to which we dedicated our lives in earlier years, and we accept this opportunity because we believe it is God's call to us.

"Our family consists of three boys of grade school age, and one little girl, two years old. Grandma Patterson came to make her home with us recently. She is 77 years of age, but quite happy at the thought that she may yet be a missionary. Her maiden name was Amanda Johnson and she was reared in the bounds of the Jamestown, Pa., U. P. congregation."

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

Miss Viola Bayne	February	1
Miss Alice Grimes	February	4
Miss Kate A. Hill	February	4
Miss Vida Graham	February	9
Miss Elsie Grove	February	10
Miss Rose Shereda	February	11
Miss Rosa McCullough	February	15
Miss Mildred Kimiele	February	16
Miss Martha Glass	February	18
Miss Rebecca Black	February	19
Miss Jane Smith	February	20
Miss Ella Gordon	February	21
Miss Janette Howland	February	21
Miss Dora B. Arveson	February	24

THE MISSIONARIES' PLEA

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down
Save that in vision we behold the crown
Upon his brow who shall at length prevail!

INDIA

Word has been received of the death of Rev. T. L. Scott, D.D., on January 4, 1934, after a long illness. Dr. Scott gave sixty years of loving, devoted service to his Lord in India. He retired from active work a few years ago but he loved India and preferred to live there rather than in America. His daughter, Louise, is a missionary under the care of the Women's General Missionary Society and the two had the joy of living together and working together for the people of India. The furlough, due last year, was postponed for various reasons but father and daughter had planned to return to America in the Spring of 1934. Our sympathy goes out to the one who must now travel alone.

Malaria has wrought havoc during the Fall as usual, and perhaps more than usual. Most of the missionaries are now able for work but some have recovered very recently. Following Annual Meeting several went to the hospital in Sialkot for treatment.

Letters have been received from a number of the missionaries telling their personal impressions of the Annual Meeting of the Sialkot Mission. One writes: "We had five days of very helpful devotional meetings. Business meetings, too, were carried through without much delay."

On the social evening, which is an annual event at the Convention, Miss Ella M. Gordon was especially honored, since she had reached the fortieth anniversary of her service in India. She was presented with a very pretty black Mongolian seal stole.

They were having beautiful Fall weather and making preparations to get out to camp. Miss Gordon writes that her district is too large to cover in one winter and since they camped in the southern section last year they are planning to work in the northern section this winter, which is the most bigoted part of the district.

Miss Lois Boyd has been appointed to some new work in Qila Subha Singh. She is to live in a tent in a village beside the building which is to be used for the school. The school she is starting as an experiment is a new type of work and has in it the chief idea of providing for girls in a large circle of villages who can come to the school bringing with them their provisions for one week. They of course do their own cooking and then go home for the week-end. If such a school proves acceptable the effect will be to reduce the number going into central boarding

schools in which provision for village girls is not only expensive but inadequate.

Miss Addaline Brandon has taken up her work in Kinnaird College, Lahore, and is very happy in her new quarters. She is not able to take on a full schedule; she is permitted to teach but one hour a day and must spend the remainder of her time in resting. We are glad, however, that she is able to be on duty again after her very serious illness of last summer. She is teaching Psychology and is very much in love with her work. The girls enrolled under her are Mohammedans, Hindus, Sikhs and Christians.

Miss Elizabeth McCahon, who is in California, went to Santa Monica to spend Thanksgiving with some of her friends. She was feeling as well as usual when she arrived but the next day she became ill and was taken to the hospital there. She suffered a great deal for a few days but at the last word was hoping to be out of the hospital by New Year's Day. The members of the Women's Association of the West were very kind to Miss McCahon and visited her during her illness.

A farewell letter from Miss Emma Dean Anderson tells of her interesting tour through Kansas and of her meeting with many of the congregations and societies there; also of her two happy Sabbaths in California, one in San Diego and the last in Long Beach. She and Miss McCrory had a wonderful send-off. One hundred eleven friends registered on the boat. They came from Los Angeles, Pasadena, Whittier, Santa Ana, Long Beach, Culver City, Eagle Rock, and Beverly Vista congregations. Dr. J. D. Rankin conducted a helpful farewell service, Rev. Kelly, Rev. Calhoun, and Mrs. Crabbe assisting him. The gong sounded, goodbyes were said, and the friends waved them off to sea. Miss Anderson wrote: "It was all so beautiful. You should have seen my stateroom when I returned to it; lovely flowers, Christmas decorations, letters, cards, and numerous Christmas packages were piled high. I felt like weeping for joy because of the wonderful love of all these dear friends. I pray God to make me more worthy of all the love and confidence of my friends here and throughout the whole Church. I feel strong to go forward because I know that back of me are so many friends praying for the cause I represent."

EGYPT

We have had a cheerful letter from Dr. H. S. Hutchison of the hospital in Tanta. He writes: "It is just after Thanksgiving time and it seemed all of us had an unusual number of things for which to thank God. As we hear of the difficulties of hospitals and similar institutions at home we wonder that ours are not greater than they are. We feel that we have done pretty well this year. We have been taking a larger percentage of our patients free of charge than ever before and have still enough paying patients to keep out of debt. The town has been doing some work in changing the canals and the redistribution of the subsoil has resulted in serious damage to one of the hospital buildings. We had to tear down a wall and are rebuilding it. For many years the entrance to the hospital property has been unpaved. Dr. Grant very much wanted that paving done but was never able to get the necessary money. This year the town is doing all of the street in front of the hospital and also all of the approaches to the new paving. The city engineer is a friend of the hospital and he took the matter up with the mudir (mayor) and they agreed that since this hospital does so much free work they would pave the entrance to the clinic courtyard for us. We are to pay only a small sum for this."

The 1934 Prayer Cycle has been issued and a number of copies have been sent to our missionary workers. We are sorry that the names of six missionaries to Egypt who are now on furlough were omitted from Page 28. Please write the names of Margaret Bell, Lucia Dwight, Evelyn Mc-

Farland, Ethel L. Weed, Esther W. Wilson, and Ruth A. Work in the blank space provided in your Prayer Cycle so that these workers may not be forgotten in your prayers.

SUDAN

The work among women and girls continues to be most encouraging. Three of the pupils of the Bible Women have been baptized during the year. This is the only branch of our work which reported any Moslem converts in the past twelve months. This year also saw work begun in another center than that about the capital city, namely Atbara. In spite of a great deal of propaganda directed against Christian missions, hundreds of girls and women are having lessons in their homes and more could be reached if workers were available. Also some girls from other cities have entered the Training Home and it is expected that they will eventually return to their home cities to teach. Thus the work is spreading to other parts of the Sudan. The Mission and the Women's Board have much to be thankful for that this work grows apace even though some other branches of work have been reduced.

A recent letter from Miss Aulora McIntyre tells that although the season has been extremely hot (the average through October being 104 degrees), yet all of our mission staff have been kept in health and they have had the strength necessary to carry on. She also says: "From our opening day here in Omdurman on July 21 we haven't had to miss an hour of time from our work. The Boys' Home was moved from Khartum to Omdurman this year and they are getting along well in their new quarters with almost capacity enrollment. The church here with Rev. Bulas as pastor is taking on new life. He is emphasizing Bible Study, and weekly prayer meetings are held in the homes in preparation for the coming of Rev. Fairman of Egypt this winter. We are looking forward hopefully to a time of revival in the whole of the Sudan. Please join us in prayer that there shall be real spiritual quickening in us as missionaries, in our pastors, and in our church members and in our teachers. Pray that we may all give Him the largest opportunity to work through us.

"We have felt some opposition to our work through the feeling there was in Egypt in the early Fall and have lost a large number of our pupils. In most cases it was advanced pupils, which is unusual, for when a girl has stayed for two years we rarely lose her for reasons of fanaticism. But a hopeful feature was that in no case was the objection made by the girl herself, and things seem to be better now, as the vacant ranks are fast filling up."

Miss McIntyre adds: "You may know that your prayers are being answered. I think I can say that in almost all cases there is progress. Just today one of the teachers was telling of the boldness with which one of her pupils spoke before a number of visitors present. The teacher then remarked: 'Truly a spiritual revival is beginning.' As I told my teachers this afternoon during our Bible Study hour how more than one hundred groups in America were praying for us they were encouraged and strengthened by the knowledge that it was not just our small group here who were working but that we were part of a great company all over the world."

Let us not fail our missionaries in remembering them and their work in the difficult places.

ETHIOPIA

Our workers in Addis Ababa seem to be very happy over the recruits that have joined them this Fall. Miss Faught and Miss Nichol are already deep in language study. They are much appreciated and our missionaries write that they are grateful for having "such fine girls" sent to them. Miss Faught was to have six months of intensive language study before taking up her work in the George Me-

morial Hospital. And Miss Nichol was devoting full time to study until she had to take up the responsibility of the school work.

Mrs. Bancroft and Miss White changed their plans for travel and are coming to America by the Pacific route. They will arrive some time in February. We have not heard definitely the plans of Miss Mildred Kiemele and Miss Edith Anderson but according to earlier reports they were to leave Ethiopia about December 6. The former is to come to America while the latter will return by way of Sweden where she expects to stay for two or three months, as her father is living there at the present time.

A letter from Dr. Harold Wilson speaks of the happiness they are having these days on the hospital compound. There is such a fine spirit of fellowship and co-operation and there seem to be no undercurrents of distrust or ill feeling. There is no one who is not willing to co-operate in the finest way.

Dr. Pollock seems to be enjoying a little better health than he was for a while. He is doing much of Mr. Russell's work, with Mrs. Pollock's help, while Mr. Russell is taking a rest in the country in order to try to complete the recovery from his serious illness of recent months.

The hospital is quite full just now but there are many poor, so their funds are not coming in as fast as is desired. However, they did quite well financially in the last months.

A new well is being sunk and is nearly walled up. They hope soon to have an abundant supply of good water.

Dr. Hockman had influenza soon after his arrival at Addis Ababa but is better. All are happy indeed to have the Hockman's as co-workers.

Let us join with the workers in Addis Ababa in the prayer that the Holy Spirit may bring the harvest for which they long and pray.

JUNIOR DEPARTMENT

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

PRESBYTERIAL JUNIOR RALLY OF RAWALPINDI PRESBYTERIAL

By Margaret L. Murdoch

For the juniors of Rawalpindi Presbytery the fall rally is the climax of the year's work. That is the yearly gathering of society delegates when Thank Offering jugs are opened and the money counted, Life Membership certificates given out, and the banner awarded the society earning the largest number of points in the banner contest.

Distances are great here and train timings often inconvenient and slow, and the railway or bus fare which sounds little enough to western ears is beyond the reach of the majority of our juniors. So the missionaries and Indian Christians of more means contribute liberally in order that a large delegation may go, since that adds to interest in the local society and is one of the points in the awarding of the banner.

The writer has had charge of the Jhelum juniors the past few months, so it was her duty and privilege to take the Jhelum delegation. Six annas were assessed each child, although the railway fare alone is over three times that, but that was more than many children could possibly give. One girl of thirteen was most anxious to go. Her mother told her she might if her father would give permission and the six annas. She asked and received permission, saying, "I will use the two annas of my very own that I have, and my father will give the rest." Now two annas

are only four cents in U.S.A. money but meant a small fortune to this girl, for five annas would be a day's wage for her father. When they came to the house to go with me to the station, another girl was accompanied by her small sister, all dressed ready to go. The older sister had her six annas but there was none for the younger. The lady missionary living with the writer paid full fare for this sister so she could go and the child was certainly happy.

Only seven children went from Jhelum. Some who had planned to go were kept home by sickness and one boy failed to get excused from school. The written request from his home that he be excused at three so as to catch the four-thirty train with us was handed in to his head master that morning, and he expected to be told later in the day that he could go. No permission was given, so he stayed till the close of school, for as his brother-in-law said, "The boys are too afraid of their head master to go themselves and ask."

The rally was actually held on Saturday, Oct. 28, in Rawalpindi, on Gordon College Compound, but we asked to be entertained Friday night in order to avoid taking the train at 4:00 a. m. Saturday. So we arrived in Pindi at 9:30 p. m. Friday. The girls were entertained by the Christian teachers of our mission girls' school and the boys in the boarding department of our boys' school.

Saturday about eight o'clock the Rawalpindi juniors began to arrive. Taxila's (20 miles from Pindi) delegation of ten and two or three adults, arrived about nine, and Campbellpur and Hassanabdal groups, 25 juniors in all, arrived in a special bus about ten. Campbellpur is 54 miles from Rawalpindi. The rally began at ten and included a devotional period with Bible story, reports from each society, followed in each case by a stunt by that society. The Thank Offering jugs were presented by a junior from each society who broke the jug and helped count the money of his society. A part of the letter of thanks from Mrs. McMunn for the dolls sent to the exhibit in Pittsburgh last summer, was translated into Urdu and read. After songs and prayer the first session closed.

In all 96 children and about 16 adults were present. Chairs were provided for the adults but the children and many of the Indian helpers as well, sat on carpets spread on the grass. Each society had its own badge of the color assigned that society. Some had made tissue paper flowers, some ribbon badges. Many had been made entirely by the children themselves.

The stunts were varied. The most elaborate was a drama in costume by the Y.W.M.S. of Rawalpindi city, featuring people of various parts of Asia and giving their appeal for the the Good News. One society gave an action song, "This Is the Way we Go to Junior," in Urdu with several verses to the tune of, "This Is the Way We Wash Our Clothes, Early On Monday Morning." Many stunts included Bible verses and songs. Taxila deserves special notice. At present there is no missionary there to help in the junior work, so their society has been entirely in charge of the Indian ladies. The ladies missionary society there helped to meet the expenses of their delegates to the rally.

At noon during the recess, lunch was served in the courtyard of the quarters of the teachers of the mission girls' school. The children sat in rows on the porch and ground and were served curry and *chapattis.** The curry had been cooked in an unbelievably large sauce pan and was of meat and potatoes. The children were each given a helping of curry and all the pancake-like *chapattis* they wanted. They ate with their fingers, using pieces of *chapatti* as spoons to dip up the curry, so the only dishes needed were the plates and cups for water. The cups were of brass. All the dishes were loaned from the college dining room.

In the afternoon session, the

*Indian flat cakes or loaves of bread.

Y.W.M.S. of Pindi presented two Bible tableaux and the children guessed what stories were being acted. The committee awarded the banner to the Campbellpur juniors. They had the banner last year and were so determined to have it again this year, that there would doubtless have been tears shed had some other society won it. The majority of the members of this society are from the low caste Christian families and are absolutely illiterate except for what they have learned in a school opened for them last year. So their interest in the junior work seems all the more remarkable.

After the close of the afternoon session, supervised games were enjoyed for a short time. Then jalebis — an Indian sweet — and bananas were distributed to all and at three o'clock the rally was over and the children starting home.

A study of the group of children as individuals would have been interesting. There were boys and girls dressed as well as any American juniors would be, and there were the poor children who had on their only suit of clothes. One common feature, however, was cleanliness and bright faces. There were the children from educated families, all of whom are in school where they are learning English, which the larger of them can speak. Just beside them were the children from the *bastis*, absolutely ignorant. But while the expert would detect these different classes the casual observer would have noticed only a difference in clothes. Children of all ages, from high school to babes in arms were present.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

"NOW THAT REPEAL IS HERE"

We see the Women's National Organization for Prohibition Reform, the Moderation League and other similar organizations founded for the purpose of promoting "true temperance," so they said, now disbanding, their real purpose, to repeal prohibition, accomplished. They have left it up to the young people in the face of open temptation to "drink like gentlemen" and "learn how much liquor they can carry successfully." Does the fact that the Keeley Institutes have begun an advertising campaign again have any connection?

We hear over the radio recipes in which the use of brandy and other liquors is advised to give "flavor and taste" * * * * an increasing number of jokes about drinking * * * * programs of fine music sponsored by liquor interests * * * * Blue Sonoco's advertising containing the warning, "If you must drink, don't drive." The decision of the Columbia Broadcasting System not to carry any advertising of whiskey, gin or other "hard liquors" is very refreshing, but we do wish the Columbia System had also included beer and wine in its prohibitions, though it does expect to give careful scrutiny to the nature of both the entertainment and the advertising content of such programs.

We read in *The Pittsburgh Press* an editorial entitled, "Time To Face Facts," from which we quote the following paragraphs:

"Prohibition, it seems, was repealed for the benefit of a group of profiteers who now intend to take the population for a ride even dizzier than that which the bootleggers gave them.

"There is not even the satisfaction of saying that, while prices have gone up, quality has also improved. **** The consumer is no surer of getting good liquor from a legal dealer than he was from the bootlegger. The bet-

ter bootlegger of the old days would have blushed to carry his 'cutting' to the extent to which the high-sounding 'blender' of today is going, in some instances.

"The truth of the matter is that repeal is getting away to a terribly bad start. There is nothing to be gained by denying the facts. Admission of them may encourage bootlegging; but suppression of them will surely make bootlegging a permanent institution. The only hope lies in facing the facts."

Well! Well! It would be funny, if it were not so tragic, to hear the wails that are going up now about high prices, the bootlegger and other conditions that were supposed to cease in that halcyon day when repeal came. It would be funny to see the frantic efforts being made to gain the tax revenues for the Federal government and for the states that had been so confidently predicted yet keep the prices low enough to make sales. It would be funny to look on at all the endeavors to control an uncontrollable legal liquor traffic, BUT it is not funny, it is heart-rending.

It gives one fresh courage to reread the message penned so many years ago by Francis E. Willard: "I have no fears for our women. They will never content themselves with remaining stationary in methods or in policy, much less sound a retreat in their splendid warfare against the saloon in law and the saloon in politics. The tides of the mother heart do not change; we can count on them always. The voice of Miriam still cheers the brave advance, and all along the line we hear the battle cry: 'Speak to the children of Israel, that they go forward.' " Well might these words have been written in the year 1934!

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

• Our Editor says, "Good housekeepers dispose of old magazines every few weeks but good missionary women keep The Magazine through the year." Therefore why take up valuable space with a list of study book titles and prices when, by reference to recent back issues, one may find this information? Only, be assured we are able to fill all orders along this line, and gladly so.

February 16

We are prepared to fill your order for all World Day of Prayer supplies: Call to Prayer, free; Poster, 5c; Programs, 2c each, singly or in larger number. We have decided not to replenish our stock after February 1 because these supplies are good for the current year only. Therefore we shall appreciate early orders.

PRAYER CYCLE

We have to confess a serious error in the make-up of the 1934 Prayer Cycle—not discovered before orders amounting to several hundred copies had been sent out, and which we sincerely regret. Six names were omitted from the Egypt list of missionaries on furlough as follows: Miss Margaret Bell, Miss Lucia Dwight, Miss M. Evelyn McFarland, Miss Ethel L. Weed, Miss Esther W. Wilson, Miss Ruth Work. *Write these names in your Prayer Cycle* on page 28—Twenty-Seventh Day, or ask for the little "sticker" containing these names, with which Mr. J. C. Park, our printer, has kindly furnished us. All copies in stock are corrected. The price is as always: 10c each, $1.00 per doz., $7.50 per 100.

Programs for Women's and Young Women's Missionary Societies will be ready during February.
Send all orders to MRS. FANNIE MOORE, 908 Kable Way, Coraopolis, Pa.

MISSIONARY CROSS-WORD PUZZLE

HORIZONTAL

1. Former Home of our Missionary Magazine.
6. Medical Doct. (Abvr.) 2 Letters.
7. Conjunction.
8. Scottish word for one.
9. Initials, Ruth Davis Adams.
10. Initials, Sara Neill. 2 letters.
11. Soft Lights.
12. For example.
14. Author of Rainbow Empire.
20. Second Book of N. T.
23. To Proceed.
24. Roman Numeral four.
25. Missionary our Presbytery supports. (First Ohio).
26. Abbreviation for year.
27. To strike as a drum.
29. The Mount on which Moses received ten commandments.
32. To give out sounds like a bell.
33. One of our Missionary fields.
35. The clock tells—
36. The king of the lower regions.
38. Initials for Tommy Nott.
39. Neuter Pronoun.
40. What the stars do.
42. A city of Canaan where Joshua was defeated.
43. Indefinite article.
44. The controlling persons of our W. G. M. S.
45. Initials, Alphonse Polk.
46. First Syllable of a Toy.
47. A small amount.
49. Moses' Brother.
52. A missionary our presbytery supports. (First Ohio).
53. A newly married girl.

VERTICAL

1. Christmas.
2. The first garden.
3. Precious ointment.
4. Mission country in Asia—5 letters.
5. First man.
12. Mission field in Africa.
13. A city of Ethiopia.
14. The word of God.
15. First Woman.
16. General Motors Trucks—initials.
17. South Carolina initials.
18. One sent to propogate religion.
19. Species of Black Bird.
20. Mine—2 letters.
21. Dry land.
22. 2nd note of scale.
28. Capitol of Ethiopia.
30. A diving bird.
31. Hotel.
34. In that place.
37. Mission country in Africa—8 letters.
41. To furnish our W. G. M. S. with a permanent fund.
48. An attempt—3 letters.
50. Not young.
51. Born.
52. Initials of Kermit Roosevelt.

Mrs. J. P. Sturgeon, Hamilton, O.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881, % H. C. Chambers, D.D., Gordon College, Rawalpindi, India
Miss Ruth I. Ardrey, 1924 Sialkot City
Miss Helen Artman, 1920 Sialkot City
Miss Hazel Bennett, 1908 Gujranwala
Miss Kathryn Beattie, 1920 Martinpur
Miss Minnie E. Beatty, 1912 Abbottabad
Miss Rebecca Jean Black, 1921 Sialkot
Miss Lois Boyd, 1918 Sialkot
Miss N. Addaline Brandon, 1931 Lahore
Miss Theresa Brownlee, 1922 Sialkot City
Miss Evelyn Cathcart, 1925 Rawalpindi
Miss Laurella G. Dickson, 1897 Pasrur
Miss Margaret Fehlman, 1918 Lyallpur
Miss Betsy Fleming, 1918 Sargodha
Miss Ella M. Gordon, 1893 Campbellpur
Miss Vida J. Graham, 1922 Pathankot
Miss Nancy Hadley, 1904 Zafarwal
Miss Evva P. Hartig, R. N., 1924 Jhelum
Miss Eva M. Hewitt, 1930 Sangla Hill
Miss Kate A. Hill, 1896 Sialkot City
Miss Zarra S. Hoon, 1921 Rawalpindi
Miss Janette Howland, 1921 S. Sargodha
Dr. Reba C. Hunsberger, 1921 Sialkot City
Miss Flora Jameson, 1903 Sangla Hill
Miss Mary Kyle, 1904 Pasrur
Miss Olive Laing, 1912 Gurdaspur
Miss Sara Jane Lamont, 1928 Gurdaspur
Miss Mary Frances Lincoln, R. N., 1920 Sargodha
Miss Glendine Lundquist, R. N., 1932 Sialkot City
Miss Elizabeth F. McConnell, R. N., 1931 Sialkot City
Miss Lillian A. McConnell, 1902 Lyallpur
Miss Rosa McCullough, 1879 Gujranwala
Miss Maude M. Miller, 1925 Sheikhupura
Miss Henrietta Moore, 1898 Pathankot
Miss Sara A. Moore, 1917 Pathankot
Miss Jean Morrison, 1895 Rawalpindi
Miss Margaret L. Murdoch, 1924 Campbellpur
Miss Marian T. Peterson, 1930 Pathankot
Miss Willa Ramsey, 1921 Pathankot
Miss Laura Reynolds, 1924 Sangla Hill
Miss Louise Scott, 1916 Gujranwala
Miss Rose Shereda, 1928 Lyallpur
Miss Helen C. Sharp, M.D., 1932 Sialkot City
Miss Kate E. Spencer, 1918 Sargodha, North
Miss Vivian L. Trimble, 1921 Gurdaspur
Miss Helen V. Weede, 1928 Sheikhupura
Miss Georgia Wengert, 1920 Zafarwal
Miss Dora B. Whitely, 1911 Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1894, 211 Mamillah Road, Jerusalem

NOW IN THIS COUNTRY

Miss Roma B. Beatty, 1909, 400 W. 44th St. Shadyside, Ohio
Miss Frances E. Brown, 1928, 101 W Tioga St. Philadelphia, Pa.
Miss Lois Buchanan, 1910, 217 S. Second St. Monmouth, Ill.
Miss Marie E. Cash, R. N., 1926 R. D. 6, Lebanon, Indiana
*Miss Mary A. Lawrence, 1893, c-o Rev. R. E. Ayers Harmarville, Pa.
*Miss Mary E. Logan, 1891 R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, care Mrs. R. W. Thompson, 1502 S. 77th St., West Allies, Wis.
*Miss Elizabeth McCahon, 1875, 281 Grant St., Pasadena, Calif.
*Dr. Maria White, 1886, Memorial Home, Penney Farms, Fla.

(*) Retired.

IN IRELAND

Miss Eleanor W. Maconachie, R. N., 1909 "The Manse," Hollywood, County Down Ireland

EGYPT

Miss Ella M. Barnes, 1911 Cairo
Miss Leota Cabeen, 1909 Alexandria
Miss Anna B. Criswell, 1905 Assiut
Miss Mary F. Dawson, 1922 Cairo
Mrs. Ada A. Dunlap, 1926 Assiut
Miss Davida Finney, 1914 Assiut
Miss Minnehaha Finney, 1894 Tanta
Miss Alta G. French, 1925 Assiut
Miss Elsie French, 1909 Ezbekiya School, Cairo
Miss Martha Glass, 1921 Luxor
Miss Eulalia D. Grether, 1929 Tanta
Miss Alice Grimes, 1924 Minia
Miss Rena L. Hogg, 1899 Assiut, Egypt
Miss May Holland, R. N., 1913 Benha
Miss Lois D. Kingan, 1926 Benha
Miss Bernice Knowles, 1932 Cairo
Miss Lucy Lightowler, 1921 Mansoura
Miss Helen J. Martin, 1915 Cairo
Miss E. Roxy Martin, 1901 Cairo
Miss Dora B. Mason, 1918 Assiut
Miss Ruth McCleery, 1931 Tanta
Miss Jeannette McCrory, 1916 Minia
Miss Lillian McClelland, 1923 Cairo
Miss Carol E. McMillan, 1906 Tanta
Miss Sara B. Meloy, 1923 Cairo
Miss Helen J. Noordewier, 1921 Beni Suef
Miss Marion Paden, 1902 Zagazig
Miss Venna R. Patterson, 1924 Luxor
Miss Frances M. Patton, 1922 Mansoura
Miss Estella Robertson, 1922 Cairo
Mrs. Rachel Tracy Seiver, 1925 Fayoum
Miss Edna B. Sherriff, 1920 Alexandria
Miss Isabel Simpson, 1931 Cairo
Miss Jane C. Smith, R. N., 1922 Cairo
Miss Nellie C. Smith, 1911 Benha
Miss Marie F. Tait, 1925 Zagazig
Miss Mary L. Thompson, 1917 Assiut
Miss Helen May Walker, 1930 Alexandria
Miss Laura B. Walker, 1904 Luxor
Miss Elizabeth S. White, 1924 Alexandria
Miss Ruth Mary Williamson, 1924 Tanta
Miss Margaret A. Work, 1924 Fayoum
Miss Laura Wright, 1921 Tanta
Miss Elizabeth Wilson, 1932 Cairo

NOW IN THIS COUNTRY

Miss Margaret A. Bell, 1901 Tarkio, Mo.
Mrs. Mary K. Coventry, 1918 New Wilmington, Pa.
Miss Lucia Dwight, 1919, % Mrs. P. C. Oliver 3011 Woodland Ave., Wichita, Kans.
Miss Alfretta M. Hammond, 1904 State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919 R. D. New Wilmington, Pa.
Miss Ethel L. Weed, 55 Elizabeth 55 Elizabeth St., Hartford, Conn.
Miss Esther W. Wilson, 1919, % Mr. William W. Wilson, New Brighton, Pa.
Miss Ruth Work, 1904 190 Stonewall Road, Berkeley, Calif.

SUDAN

Miss Mary E. Cole, 1919 Khartum North
Miss Una Coie, 1918 Omdurman
Miss Elsie E. Grove, 1912 Doleib Hill
Miss Ray Huffman, R. D., 1924 Nasir
Miss Aulora R. McIntyre, 1911 Omdurman
Miss Marguerite McClellan, 1926 Khartum North
Miss E. Verna Pillow, 1930 Khartum North
Miss C. Blanche Soule, R. N., 1921 Nasir
Miss Frances Turk, R.N., 1921 Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922, R.D.3, Volant, Pa.

ETHIOPIA

Miss Dora B. Arveson, R. N., 1930 Addis Ababa
Miss Viola M. Bayne, R. N., 1924 Gore
Miss Marjorie Faught, R.N., 1933 Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 Sayo
Miss Ruth M. Nichol, 1933 Addis Ababa
Mrs. Ruth L. Walker, 1923 Gore

NOW IN THIS COUNTRY

Miss Edith C. Anderson, R.N., 1929 904 Publication Bldg., Pittsburgh, Pa.
Mrs. Agnes H. W. Bancroft, R.N., 1929 904 Publication Bldg., Pittsburgh, Pa.
Miss Isabel Blair, 1922 Washington, Pa.
Miss Mildred Kiemele, 1929 R. 3, Niagara Falls, Canada
Miss Florence D. White, 1923 Cortland, Indiana

A Little Time Apart

"Come ye yourselves apart and rest awhile"

MARCH ON!

And the Lord went before them by day, to lead them the way; and by night to give them light. Ex. 13:21. O God, when Thou wentest forth before Thy people, when Thou didst march through the wilderness. Ps. 68:7.

A mother was being congratulated on her noble family of sons, who were preachers, missionaries, teachers, etc., and was asked: "Aren't you proud of them?" "Not proud, but thankful," she smilingly said.

After studying the mission book, "March On," we realize the magnitude of the work done by our United Presbyterian Church. Our hearts are uplifted not with pride but with thankfulness. We have reason to shout "Hallelujah!" Do we not cheer for "our country"? Are we reserved when we wave flags and sing "America"? Then why be so modest about waving our banners and proclaiming the good work done in His name by our beloved United Presbyterian Church.

O Church of our God, sing His praises,
For with you and in you He dwells;
O sing Hallelujahs before Him
Whose glory all praises excels. Ps. 135:37.

Our Church stands (among other things) for the infallible Word of God; for the Divine Savior born of the Virgin Mary; for the Great Commission; for Stewardship; In the pulpits and Sabbath Schools, in the homes at family worship is taught and imbibed the Bible; we even sing it, in the Psalms. Such daily contact and communings with God's Word tend to make strong characters. Think of the half-dozen Pioneer Foreign Missionaries who struggled through trials, sufferings and hardships against paganism and wickedness; also those of the intervening years and today's great number of missionaries, doctors and teachers, who in Egypt, India and the Sudan are bravely carrying on. Moslems, high caste Hindus and low caste are being baptized every year. Figures of seventy-five years ago and those of today both of communicants and contributions of our church tell the story of steady and stupendous progress.

A few quotations from the book "March On" are:

"No church has set higher standards for its ministers than the United Presbyterian Church, hence its position as one of the outstanding sentinels of Christianity."

"In Egypt alone throughout the Nile River, from the seaboard to the Sobat River, the United Presbyterian Mission is known."

"Retrenchment in places, but the whole line has advanced."

"In Ethiopia the United Presbyterian Church can thank God that we have 75,000 Gospel contacts in one year in one station alone."

"No finer piece of altruism in America than the work of the United Presbyterian Church among the Negroes."

A well-known evangelist in the Moody Bible Institute says: "I lift my heart in gratitude to God and the United Presbyterian Church for those noble men and women who came among us when I was a barefooted mountain boy, and gave me an inspiration to get an education and dedicate my life to Him. I thank God for those whose money built those missions."

We as members of the Women's General Missionary Society are thankful for our part in the missionary work of our church.

Our prayer is that the study of "March On" "will put iron into the determination of every true member of our church that this work shall be continued and strengthened."

"A glorious banner Thou hast given to those who fear Thy name,
A banner to display abroad and thus the truth proclaim."

—Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.

The Rug Maker

Preserving a beautiful Indian Craft